



# The Living Church



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## Clerical Changes

### APPOINTMENTS ACCEPTED

ABRAHAM, Rev. R. E., formerly in charge of St. John's Church, Green River, Wyo.; to be in charge of Trinity Church, Thermopolis, Wyo., and outlying missions, with residence at Thermopolis.

ELLSWORTH, Rev. DEVON, formerly in charge of the Church of the Epiphany, Lombard, Ill. (C.); to be rector of St. Peter's Church, Sycamore, Ill. (C.).

GESNER, Rev. CONRAD H., formerly rector of Trinity Church, Pierre, S. Dak.; to be rector of the Church of St. John the Evangelist, St. Paul, Minn. Address, 614 Portland Ave. Effective December 1st.

HAMILTON, Rev. JONES S., formerly priest in charge of Winona Mission Field, Winona, Miss.; to be rector of Trinity Church, Hattiesburg, Miss.

HARMAN, Rev. BRYANT G., formerly priest in charge of St. Stephen's Church, Colebrook, N. H.; is assistant at Christ Church, Cambridge, Mass. Address, Hotel Continental.

JONES, Rev. JAMES G., formerly rector of St. Andrew's Church, Farm Ridge, Ill. (C.); to be priest in charge of St. Joseph's Church, West Pullman, and All Saints' Church, Roseland, Chicago, Ill. Address, 249 E. 113th St., Chicago, Ill.

MOCKFORD, Rev. ARTHUR JULIAN, formerly city and suburban missionary in Sacramento, Calif.; to be rector of St. Paul's Church, Oregon City, Oreg.

MOORE, Rev. BRADNER J., to be locum tenens of St. Mary's Church, El Dorado, Ark. Address, 306 East Elm St.

WINNIE, Rev. FREDERICK M., who has been acting as priest in charge of St. Luke's Church, Rochester, N. Y.; is now rector of that church. Address, 153 S. Plymouth Ave.

WOODRUFF, Rev. K. BRENT, formerly in charge of St. Elizabeth's Mission, Wakpala, S. Dak.; has accepted a call to Grace Church, College Hill, Cincinnati, Ohio (S.O.). Address, 5519 Hamilton Ave.

### NEW ADDRESSES

DI SANO, Rev. CARMELO, formerly 78 Jewett Ave.; 45 Jewett Ave., Port Richmond, Staten Island, N. Y.

FORSTER, Rev. A. HAIRE, PH.D., formerly 815 Gaffield Place; 815 Ridge Terrace, Evanston, Ill.

KINSOLVING, Rev. WYTHE LEIGH, formerly in care of Brown Shipley & Co., London, England; 545 West 112th St., New York City.

MCMULLIN, Rev. G. WHARTON, formerly 707 Clemmons St., Bellmore, L. I., N. Y.; No. 1 Lynbrook Ave., Lynbrook, L. I., N. Y.

POTTER, Rev. SYDNEY A., rector emeritus of Worcester Parish, Berlin, Maryland; 1468 Detroit St., Denver, Colo.

UPJOHN, Rev. RICHARD R., formerly 10 Wright Place, Scarsdale, N. Y.; Goshen, N. Y.

WILLIAMS, Rev. JOHN, Jr., formerly 60 Hudson Road; 15 Pennsylvania Blvd., Bellerose, L. I., N. Y.

### ORDINATIONS

#### PRIESTS

MARYLAND—The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, advanced to the priesthood the Rev. GORDON B. WADHAMS in Grace and St. Peter's Church, Baltimore, October 28th. The ordinand was presented by the Rev. Robert S. Chalmers, D.D., and the Rev. Karl Tiedemann, O.H.C., preached the sermon.

The Rev. Mr. Wadham will continue as assistant at Grace and St. Peter's Church, Baltimore. Address, 709 Park Ave.

SOUTHERN BRAZIL—The Rt. Rev. William M. Thomas ordained to the priesthood in the Church of the Redeemer, Rio de Janeiro, the 20th of August, the Rev. ORLANDO BAPTISTA and the Rev. JESSE KREBA APPEL. They were

presented by the Rev. Franklin T. Osborn; the Rev. Nemesio de Almeida was the preacher. The Rev. Messrs. Baptista and Appel have just returned from a two years' course at the Virginia Seminary. The Rev. Mr. Baptista will be stationed at the Church of the Saviour, Rio Grande; the Rev. Mr. Appel will be rector of the Church of the Nazarene at Santa Anna do Livramento.

At All Saints' Church, Manga Larga, in the State of San Paulo, the Rt. Rev. William M. Thomas advanced to the priesthood, on the 27th of August, the Rev. PAULO KYOSHI Ito. The candidate was presented by the Rev. John Yasoji Ito, who also preached the sermon. The Rev. Mr. Ito will continue at Manga Larga as rector of All Saints'.

#### DEACONS

SOUTH DAKOTA—BRUCE W. SWAIN was ordained deacon by the Rt. Rev. W. Blair Roberts, D.D., Bishop of South Dakota, in Christ Church, Milbank, October 19th. The candidate was presented by the Rev. E. W. Todd and the Rev. Conrad Gesner preached the sermon.

The Rev. Mr. Swain is to be in charge of Christ Church, Milbank, S. Dak.

EAST CAROLINA—On September 28th, in St. Cyprian's Church, New Bern, Bishop Darst ordained OTHELLO D. STANLEY to the diaconate. The sermon was preached by the Rev. Worth Wicker of St. Paul's Church, Beaufort, and the candidate was presented by the Rev. Robert I. Johnson, rector of St. Cyprian's. The Rev. Ilbert deL. Brayshaw, rector of Christ Church, New Bern took part in the service.

### DEGREES CONFERRED

CHURCH DIVINITY SCHOOL OF THE PACIFIC—The honorary degree of Doctor of Divinity was conferred upon the Rt. Rev. Noel Porter, Ph.D., by the Church Divinity School of the Pacific on October 18th. Bishop Porter was a member of the class of 1911.

The degree of Master of Sacred Theology was conferred upon the Rev. JAMES DAJIRO YOSHIMURA, of Christ Church, Nara.

DICKINSON COLLEGE—The degree of Doctor of Letters was conferred upon the Rt. Rev. WYATT BROWN, D.D., Litt.D., Bishop of Harrisburg, by Dickinson College, Carlisle, Pa., at its sesquicentennial convocation held October 21st.

UNIVERSITY OF PITTSBURGH—The degree of Doctor of Divinity was conferred upon the Rev. H. BOYD EDWARDS, rector of the Church of the Ascension, Pittsburgh.

### Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ABINGDON PRESS, New York City:  
*Christ in the Silence*. By C. F. Andrews. 299 pages. \$1.50.

CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:

*The Causes and Cure of Depressions*. By Whitney Hart Slccomb. 131 pages. \$1.25 net.  
*My Kentucky Cousins*. By Letitia Vertrees Sylvester. 236 pages. \$2.00 net.  
*Removing the Cloud*. By Charles C. Etzweiler. 97 pages. \$1.25 net.

HARPER & BROTHERS, New York City:  
*Inspired Children*. By Olive M. Jones. 186 pages. \$1.25 net.

*Paternoster Sheen or Light on Man's Destiny*. By W. Douglas Mackenzie, with an introduction by William Adams Brown. 132 pages. \$1.00.

THE MACMILLAN CO., New York City:  
*The Original Jesus*. By Otto Berchert, D.D. 480 pages. \$3.50.

*The Prophets of Israel*. By S. Parkes Cadman, D.D. Illustrated by Frank O. Salisbury. 197 pages. \$3.25.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

*The Catholic Rule of Life*. By Kenneth D. Mackenzie. 122 pages. \$1.25.



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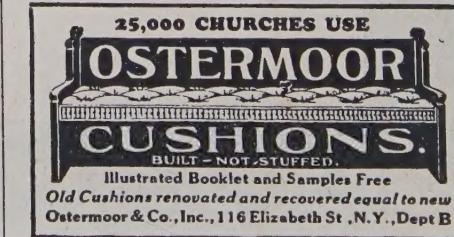
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# The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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## Church Kalendar



## NOVEMBER

- 5. Twenty-first Sunday after Trinity.
- 12. Twenty-second Sunday after Trinity.
- 19. Twenty-third Sunday after Trinity.
- 26. Sunday next before Advent.
- 30. St. Andrew. Thanksgiving Day. (Thursday.)

## KALENDAR OF COMING EVENTS

## NOVEMBER

- 7-9. Meeting of House of Bishops at Trinity Cathedral, Davenport, Iowa.
- 10-11. Goodwill Congress at Bellevue-Stratford Hotel, Philadelphia.
- 21. Synod of province of Sewanee in St. John's Church, Montgomery, Ala.

## CATHOLIC CONGRESS CYCLE OF PRAYER

## NOVEMBER

- 13. Calvary, Philadelphia, Pa.
- 14. Grace, East Rutherford, N. J.
- 15. Trinity, Oak Bluff, Mass.
- St. Stephen's, Coconut Grove, Miami, Fla.
- 16. St. John's, Poultney, Vt.
- St. Francis', Rutherfordton, N. C.
- 17. St. Peter's, Brushton, N. Y.
- 18. St. Augustine's, Croton on Hudson, N. Y.

## Practical Christianity

AN EDITORIAL in the *Honolulu Advertiser* reports the voluntary salary cuts assumed by many bishops and clergy in the United States and commends it highly as a bit of "practical Christianity." The newspaper says further:

"Those who are unfamiliar with the facts sometimes picture the Episcopal Church as a rich Church, but such is far from the fact save in some isolated instances. In the main its parishes are made up of the poor or the moderately well to do, and its priests as a rule have small stipends. Ten per cent deducted from their livings represents a real sacrifice, in many instances amounting to hardship. They will carry on, however, justifying their faith in One who had no place to lay His head, yet went about doing good."

## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## When Is a Hymn Not a Hymn?

TO THE EDITOR: I venture to disagree with Bishop Oldham concerning the advisability of including the lyric composed by Sir Cecil Spring Rice, beginning with the words: "I vow to thee, my country." The said composition can hardly be called a hymn in the true sense of the word, as it is not addressed to God and contains no direct mention of the deity. It is a very beautiful poem, one that might be well for us all to commit to memory. It undoubtedly makes a fine patriotic song with the tune the Bishop mentions, and it is to be hoped that it will find its place (where it rightly belongs) in future editions of high class song books.

It would seem to be too early in the day to be calling for a revision of the American Hymnal or for a supplement. When the time comes for such revision it is to be hoped that those who have the work in hand will make known the fact that a new hymnal is to be published and ask that hymn writers send in their compositions for consideration. By so doing some excellent hymns might be obtained. Some good Whitsunday hymns are badly needed.

W. E. ENMAN.  
Charlottetown, P. E. I.

## Slaves to the Printed Page

TO THE EDITOR: Quite a number of years ago it was my privilege for a time to assist a retired priest at a weekly—Thursday—celebration of the Holy Communion. Aged and with failing eyesight, he could only with difficulty read the words on the printed page; my chief duty, indeed, was to read for him the collect, epistle, and gospel; yet so well did he know his Prayer Book, so familiar was the service, that he was able to recite all the rest without hesitation and without mistake. Time and again in the years since I served him I have thought of that old priest when I have been present at services conducted by clergy who seem to be slaves of the book, amazingly unfamiliar with what they were doing. It detracts from the service to have the celebrant read—and often read badly—what probably every layman present knows by heart. Yet there are priests who cannot recite the Decalogue, or even the Summary of the Law, but must needs read from the book; there are some who hold the book open before them when giving the benediction; there are a good many who evidently have not learned "Ye who do truly . . ." the Comfortable Words, the Sursum Corda. Their apparent unfamiliarity with the liturgy leads one to think that the bishops do not require a man to give evidence, before ordination, of familiarity with an important part of his priestly duties. . . .

To most layfolk the service is far more important than the minister; matters of ceremonial, whatever may be one's preference, are minor matters; but we do feel that the celebration of the liturgy is too important, its wording too beautiful, for the clergy to act as though it were of no consequence, as though they were doing all that could be asked when they plough through it in a careless and slovenly manner.

ALFRED H. SWEET.

Department of European History,  
Washington and Jefferson College,  
Washington, Pa.

## The Liquor Problem

TO THE EDITOR: Fr. Wright in your issue of October 21st writes: "The best positive suggestion seems to be to persuade individuals to stop drinking and to urge towns and counties to regulate or forbid the sale of liquor wherever possible."

I am in hearty accord with this sentiment. But how can liquor drinking be curbed to any considerable extent when the liquor interests are already spending millions to induce men to drink—regularly, plentifully, and as a matter of habit? Every conceivable form of advertising is being used, and the driest homes are invaded by it. When hard liquor is turned loose once more, we may expect a further deluge. Moreover, to the men Fr. Wright has in mind must be added the women whom the liquor interests are bombarding with appeals to become drinkers.

The results of this are already apparent. Since the return of beer, Boston shows an official record of increased drunkenness. Chelsea, Mass., likewise, to the extent of over 40 percent, and Lawrence, Mass., arrests for drunkenness more than 100 per cent. The District of Washington for the month of August had the largest number of arrests for drunkenness in its history, wet or dry.

How can we expect those who are not interested in abstinence, those who may be incapable of even temperate drinking, and those who simply care nothing for either, to let liquor alone, when the liquor traffic by every means in its power is constantly thrusting liquor under their noses?

Wollaston, Mass. H. J. MAINWARING.

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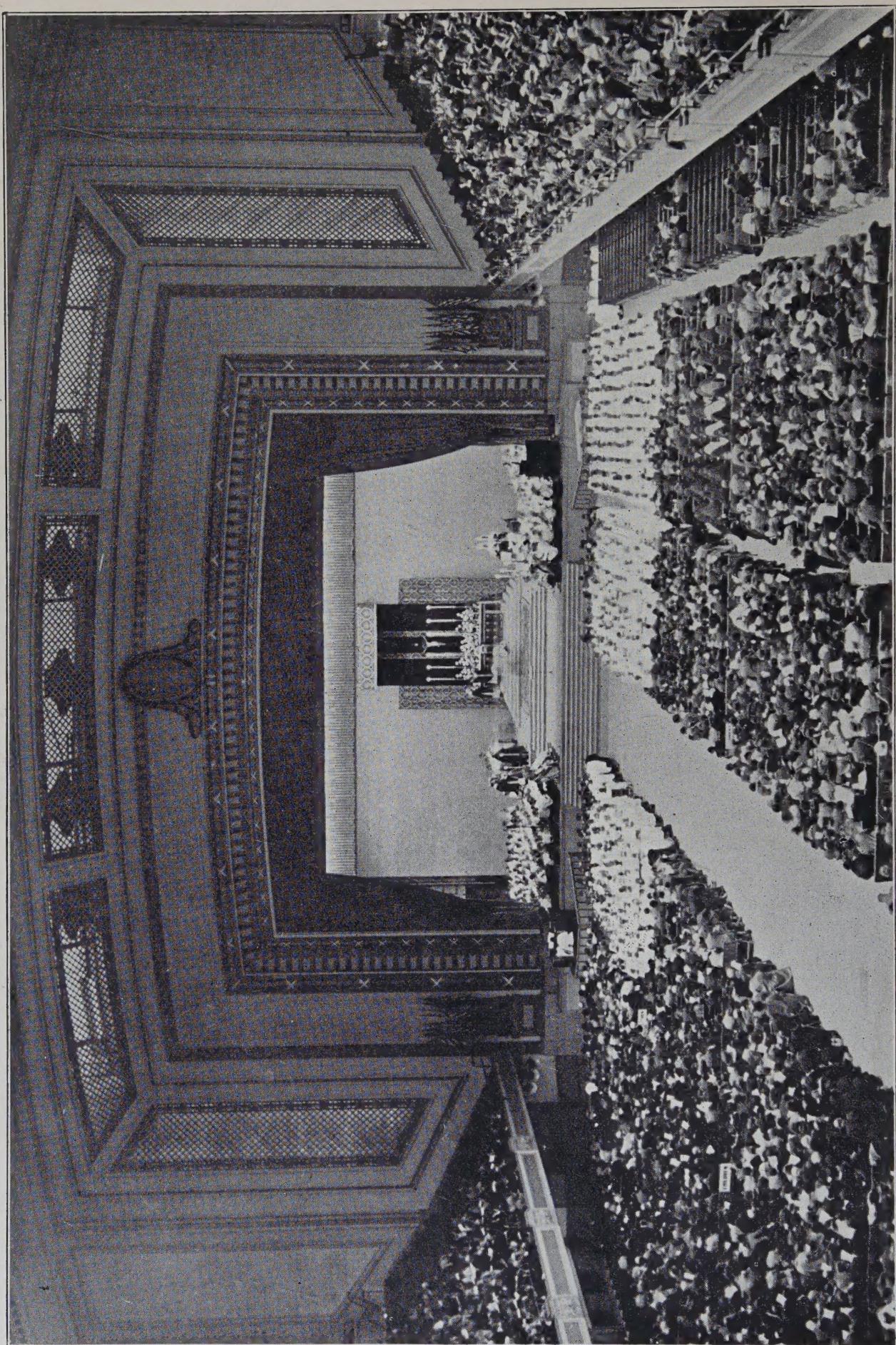
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HIGH MASS AT CENTENARY CATHOLIC CONGRESS, PHILADELPHIA



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No. 1

## EDITORIALS & COMMENTS

### The Catholic Congress

THE CATHOLIC CONGRESS held last week in Philadelphia marks, in our opinion, the high point to date in the record of such gatherings. Whether our criterion be the number of Churchmen attending, the enthusiasm of the crowds, the high quality of the papers, the distinction of the foreign guests, the courtesy of our hosts, or the humor of the toastmaster at the Congress dinner, the conclusion must be the same: it was the best Catholic Congress ever held in this American Church.

We cannot here review all of the Congress papers. The Presiding Bishop's sermon and the splendidly clear exposition of Authority in the Church by Dr. Will Spens were published in last week's *LIVING CHURCH*. In this week's issue we publish Dr. Gavin's summary of the later history of Anglo-Catholicism, in which he traces the development of the movement through the stage of ritualism into the broader concept of the Catholic faith as the religion for all men everywhere and for the whole of each man anywhere, and the growing recognition that the realization of the Divine Society involves nothing less than a Divine Revolution. In our news columns the other papers are summarized.

On another page, too, we publish Fr. Hamlin's stirring appeal for the Church to speak out against the social evils of the day, to throw off what he termed the "dictatorship of money," and to apply the "dynamite of heaven" to our shattered and reeling world.

In our opinion Fr. Hamlin's paper was the most magnificent, the most courageous, and the most hopeful utterance that has been made by any Churchman in many years. It recalls the original Assize Sermon in its clear perception of the evils and perils of the day; it echoes Bishop Weston's immortal appeal to seek our Lord not only on the altars of our churches but in the faces of the sick, the suffering, the poor, and the oppressed all around us. But it went beyond either of these in its recognition that the root of our social dislocation is the rejection of the message of our Saviour, and the corruption of His Body the Church.

Speaking of the question of arms and the armament indus-

try, Fr. Hamlin pictured the great privately owned steel corporations of the world as "paying the Hitlers to organize movements to crucify Christ anew in His own people," and referred to the disgraceful spectacle of the representatives of munitions plants lobbying at Geneva in the interests of their bloody traffic. How well based his charges were will be apparent to readers of *THE LIVING CHURCH* very shortly, for we plan to publish next week the first of two important articles on this subject written for us by the Rev. P. E. T. Widdrington, a leader in the English Christian sociology Movement, who has made a thorough study of the question and who cites authoritative sources for his astounding revelations.

But why, some may ask, should the Church be concerned with these purely material questions? *Are* they material questions primarily, or are they problems that are vitally and inextricably interwoven with the essentials of the Christian religion? As Fr. Hamlin put the question, "Shall the Church of the future fall into the great betrayal or shall she, on the other hand, be willing to die that she may live with that Master who stedfastly set His face like a flint to go up to Jerusalem?"

IT IS SIGNIFICANT that the great throng that packed the ballroom of the Bellevue-Stratford Hotel broke into enthusiastic applause when Fr. Hamlin made statements that only a year or two ago would have been considered dangerous and subversive radicalism. In blunt fashion he charged the Church with having accepted the dictatorship of money, and laid the lack of a prophetic pulpit today to that cause. "We have blessed bread at the altar, but we have not blessed it in the grain elevators," he said, and reminded us that "sometimes we have been so busy putting diamonds on our chalices that we have forgotten the precious character of the social message."

Protestantism in America has failed, Fr. Hamlin declared, because "Protestantism is the expression of the industrial revolution in the field of religion, and when the acquisitive society begins to fall, the ecclesiastical and cultural and spiritual struc-

ture begins to fall." As for the Episcopal Church, too often we "have been the respectable communion of the privileged classes. . . . Parish after parish has permitted dictatorships; the mill owner in a New England town; the banker, whose business is more important than his religion; even the bishop, in whose eyes and mind the apportionment looms so large that it seems to have displaced the Gospel." Even where we have taught a sacramental religion, we have not reached the "Babbitt" of the boom era; "we could not make the Mass real to him because he was trying to make as much as he could out of the man kneeling beside him at the altar rail."

**N**OR was Fr. Hamlin's paper the only one that laid stress upon the social message of the Church. Bishop Perry, Dr. Gavin, and several of the other Congress essayists clearly showed their cognizance of it, their recognition that the mission of the Church, and particularly of Anglo-Catholics, at this time is to bring not peace but a sword, a stick of spiritual dynamite; not to patch a corrupt and decaying civilization but to build a new and better one, with Jesus Christ Himself as the chief cornerstone. Dr. Bernard Iddings Bell's paper, like that of Fr. Hamlin, did not hesitate to call upon Churchmen to "live, to witness, to struggle, if need be to die as Catholics," in order that He whom we adore may be recognized as "Lord over governments, Lord over industry, Lord over sex and marriage, Lord who must be obeyed if life is still to go on." And Bishop Manning warned the Church not to be "so engaged in ecclesiastical matters that she leaves to others the building of a better world."

All of these things make us feel that the recent Catholic Congress was one of the most hopeful and encouraging events of recent Church life. It would have been easy for the Congress essayists to repeat platitudes, as has so often been the case in Church gatherings, and to counsel a complaisant benevolence toward the world as it exists; or to ignore vital problems of the day in a concern over lesser matters. It is a hopeful sign that our Church is beginning to think and talk about these matters more widely and courageously than ever before; it will be still more hopeful when she begins to throw off the shackles of her inertia and act upon the vision that she seems at last to be catching.

The first century of the Catholic Revival is finished; it has been decently interred with suitable ceremonies and nicely worded eulogies. What of the next century? Here it is, rushing and crowding upon us, with a whole new set of problems and pitfalls that Keble, Newman, and Pusey could not have foreseen in their wildest dreams. What are we going to do with it? Shall we sit idly by while the world drifts ever deeper and deeper into the chaos of imperialism, dictatorships, hatred, and suicidal warfare? Shall we counsel expediency and compromise, or shall we use the explosive power always inherent in the religion of Jesus Christ?

The world is sick, sick unto death. She has tried and is trying many patent medicines that claim to be infallible cures—the medicine of fascism, the medicine of bolshevism, the medicine of autarchism, and a hundred other 'isomatic' specifics. The Church of Jesus Christ has the one healing herb that can restore her life, her vigor, and her vitality: the faith of which we profess ourselves followers when we recite our allegiance to the One, Holy, Catholic, Apostolic Church. Halfway steps are not enough. Temporary relief measures are like flicking flies off the pillow of the suffering patient. Only the remoulding of our social order into the Divine Society will bring permanent health to our stricken world.

**A**S ALWAYS, the Solemn Eucharist was the central feature of the recent Catholic Congress. By clever artistry, under the direction of Frank R. Watson, well known architect, the huge new Philadelphia municipal auditorium had been converted into an enormous Cathedral which had no

The Eucharist and Other Features difficulty in accommodating the nearly ten thousand worshippers. To the inspiring music of St. Patrick's Breast-plate, nine bishops and nearly a thousand clergymen, choristers, and acolytes moved down the wide center aisle and took their places before the altar. The Presiding Bishop's sermon was essentially an appeal for the unity of the Holy Catholic Church and a warning that the Church must not lend its offices indiscriminately to "any cause, economic, social, or political, that might require the sanction of religion." It was a well-reasoned, clearly expressed utterance, and the service was an inspiring and beautiful one.

The Congress papers followed an orderly sequence, and were on the average very much better than those in the earlier Congresses, in our opinion. They will be published shortly in booklet form (the advance subscription price being 50 cents), and will repay careful study, both by those who did not attend the Congress and also by the many who had the privilege of hearing them delivered.

One of the new and valuable features of this Congress was the young people's meeting, at which the Rev. John Crocker, student chaplain at Princeton University, spoke to a large and enthusiastic group. We hope this idea will be continued and extended in future Congresses, and in the regional conferences sponsored by the Catholic Congress.

The dinner at which Bishop Stewart presided and speeches were made by the Mayor of Philadelphia, Vice-Chancellor Spens, Dean Robert K. Root of Princeton, and Canon Bernard Iddings Bell, was an enjoyable social event. Unfortunately we had to leave to catch a train before it was over, and it was well that we started in time for it was difficult to grope our way through the haze of blue smoke and the maze of Scotch jokes that filled the banquet hall.

Above all, there was a high and genuine devotional note to the entire Congress. Early celebrations were well attended, and St. Mark's, St. Clement's, St. Alban's, St. Elisabeth's, and St. Luke's Churches were thronged for the High Masses held there during the Congress period.

The exhibits held in connection with the Congress were more numerous and interesting than ever before. Notable among them were the Yale University collection of Oxford Movement literature, the Keble College, Oxford, display of objects associated with the leader whose name it bears, and the exhibition of old and rare vestments arranged by the Pennsylvania Museum of Art. Many of the commercial displays were also interesting.

All in all it was a first-rate Congress, a credit to those who arranged it, those who participated in it, and the entire Church.

**B**ISHOP FISKE writes:

**B**"In looking over some papers connected with a controversy of five years ago or more as to the meaning and value of the Thirty-nine Articles of Religion, I found what seems to be a Fortieth Article. Can any of your readers tell me whether this has ever been

The Fortieth Article formally adopted by any part of the Anglican communion, or whether it was merely an Article proposed for the American Church? Perhaps it is an Article of Religion added through canonical

legislation in some one diocese, though there are evidences that at some time it must have been generally passed, or, if not legally adopted, very widely observed. It is the one Article of Religion which seems to have made a real impression upon the members of the Episcopal Church and I am wondering about its origin and observance."

The Article that the good Bishop of Central New York would have us believe he has found is the following:

*XL. Of the Duty of Public Worship*

It is the duty of every Christian man to assist in the publick worship of God; howbeit many do assert that attendance on such publick worship on any other than the Lord's Day doth appear unseemly and ill advised. And forasmuch as moderation becometh us in all things, we do adjudge that there be obvious dangers not only in such weekday devotions but also in attendance upon publick worship more than once even on the Lord's Day; a habit, if freely indulged, which doth cause others to be let and hindered by the assembling of large numbers of persons in places of concourse where seekers of pleasure are wont to pass. In essentials unity; in non-essentials liberty and diversity; in all things let there be reasonable restraint without excess of enthusiasm.

Though many be on pleasure bent, it hath been noted that among Christian women there yet be some who heed not this rule of temperance in all things, prayer and worship included: which thing is to be deplored. Let Pecusan customs prevail and Christian men and women be like minded in these things.

Perhaps the Bishop is right; certainly the behavior of most of our Church people would so indicate. But we have a feeling that the Article in question was a bit longer and had something in it about vestrymen not making their Communions too often, nor being too conspicuous by their presence at the chief service on Sundays. Can anyone cite the reference for this apparent legislation?

JOHN ESTEN KELLER, who died recently in his native city of Lexington, Ky., at the age of 91, was a distinguished Churchman and citizen. A devout Catholic and one who was ever able to give a satisfactory reason for his faith to everyone with whom he came in contact, Captain

Requiescat      Keller was not a controversialist but one whose high integrity of character, indomitable will, and example of stedfast

loyalty, caused him to have a wide influence throughout Kentucky on behalf of the Church that he loved so well. In a record of his life in THE LIVING CHURCH of April 8, 1933, the Rev. Samuel Johnson French referred to him as "a man whose influence in and for the Church has been as unique as it has been effective. It has scarcely ever been exercised beyond the hearing of the individual to whom it was immediately addressed but was, even so, probably more effective and productive of wider results in the lives of those individuals than that of any other twelve men whom one could select at random from the ranks of the Brotherhood of St. Andrew or any other organization for the propagation of the Faith by personal influence; and yet he has never been known as a propagandist or as one conspicuously given to making converts to the Church." His life was a long and useful one and his memory will survive for many years to come.

May he rest in peace and may light perpetual shine upon him.

Answers to Correspondents will be found on page 12.

THE DOCTRINE of the Church Catholic fully grasped and acted on is today the one teaching that the world needs.

—Rev. G. M. Williams, S.S.J.E.



## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### Blessed

READ the Gospel for All Saints' Day.

THE BEATITUDES surely form a fitting Gospel for the Feast of All Saints. These are the eight with which the Sermon on the Mount opens. They are not the only ones which our Lord uttered. Others are scattered through the Gospels, and one is quoted by St. Paul in the Acts of the Apostles. Undoubtedly these short and memorable sayings were repeated over and over by our Lord, that incomparable Teacher, and perhaps each of them was made the text of an instruction. Thus they were imprinted on the memory of the disciples and were preserved, doubtless in the exact form in which He spoke them. Each of them begins with the word "blessed," which may be translated "happy." Many persons who fail of happiness do not stop to realize that they have never fulfilled the conditions of happiness; they are resentful because they are unblessed. But is it strange that one should fall short of blessedness if he does not follow the road that leads to that goal, but wanders off some other way?

Let us analyze still more carefully this conception of the blessed life:

(1) It is the life of one who has attained inward harmony. Every individual has within him a complex nature. He is a bundle of unrealized possibilities. He has the instincts of an animal, the inherited emotional equipment of a human being—a conscience, a will, an intellect—all of them housed in a body of flesh with its limitations; and his task, if he is to attain success, is to find some method of coöordinating all these so that they shall work each one in its proper place, and all in true harmony. Failure to do this means in too many cases, as each one of us knows from experience, inward conflict and strain, sometimes disaster. There is but one way of bringing peace within, and that is to submit one's self to the leadership of Him who came to guide our feet into the way of peace. Blessedness in this respect comes through Jesus Christ, and through no other.

(2) The second mark of the blessed life is that one has been able to make an adjustment of his individuality to the world about him. We all realize this in the matter of physical health. The lungs must be fit to breathe, the nerves to function, the eyes to admit light, and so on, if we are to live in the world at all. But spiritually there is the same need of developing a capacity to meet all tests and fulfill all responsibilities. This in part is what our Lord meant when He said "be ye perfect." Here again we realize how often in our disordered world there is maladjustment with its unhappy sequels of bitterness, misanthropy, and sometimes tragic ruin. Our Lord, who was "tempted at all points like as we are," is able to equip us with the whole armor of God, offensive and defensive, that we may be prepared for whatever the world may have in store for us. He holds the key to blessedness in this respect also.

(3) The blessed man then appears as one who fulfills his destiny. With his life in inward unity and meeting on all sides the test of living with his fellowmen and serving God, he becomes completely what God, his creator, intended he should be. There are many points short of that end where men may pause, and often do. The blessed life is the life of him who has learned, as St. Paul wrote to the Philippians, "that he which hath begun a good work in you will perform it until the day of Jesus Christ." Those whom the Church calls saints and remembers on All Saints' Day are the men and women who have in some measure fulfilled the conditions of the Beatitudes and have attained to blessedness in its threefold achievement.

Grant to Thy servants, Lord, grace to know and to fulfill Thy purpose as it is set forth in Thy word, and make us, with all whom we love and for whom we are bound to pray, to be numbered with Thy saints in glory everlasting.

## The C. C. C. Camp at Boise

By the Rev. Hoyt E. Henriques

Captain Chaplain, Reserve District Chaplain

**T**HE BOISE DISTRICT of the Civilian Conservation Corps occupies the west central section of the state of Idaho. In this densely timbered mountainous country the government set up 32 camps of young men. Twenty-nine of these were from the Second Corps Area (army) of New York and New Jersey. The balance was locally recruited from Idaho.

A company consisted of approximately 200 men. About 21 of the membership of the eastern camps were Idaho men, enrolled as experienced woodsmen. To this total of 200 must be added the forest service group of about 20 men, and the army officers, who acted as camp executives. The total population of the camps was about 6,500 men and 120 officers, including the medical men, either commissioned or contract.

Probably no other district in the country had so large a population in so small an area. But the difficulties of travel made the distance seem much greater. One camp, about 80 miles away as the crow flies, was nearly 300 miles by the auto roads. Steep grades, narrow forest trails, and contour lines along dangerous canyons made high speed dangerous and almost impossible.

A headquarters staff of 16 officers was required to make this work function. A C. C. C. detail of from 100 to 150 men keep the machinery moving. Clerks, stenographers, cooks, telephone operators, radio men, truck drivers, mechanics, and warehousemen, all were members of the C. C. C., and operated as efficiently and with as much loyalty to the task as though they were highly paid men employed by a large corporation.

The amount of material and supplies needed for this group is almost beyond the comprehension of the average citizen. A huge warehouse was used as the base and a large crew of men handled the supplies in and out. Clothing, foodstuffs, camp equipment, and building supplies and tools passed in a steady stream. A constant stream of army trucks received and carried the loads out into the mountains that our 6,500 lads might be clothed and fed on time.

Sixty-four trucks were engaged in this service, not all at the same time of course, for some must be kept in reserve for the inevitable accidents. One cannot speak too highly of the drivers who sat behind the wheel in all kinds of weather, day and night, that bread and meat might be delivered in time for meals and not too far ahead of the time of use. In spite of the difficulties of transport very few failures were reported. The percentage of such is so low as to be negligible.

Sixty-five hundred men for five months, all engaged in new and somewhat hazardous tasks, should by all the law of averages have resulted in a considerable number of accidents. To meet this possibility, to insure proper camp sanitation, and to handle the routine amount of sickness, 20 doctors were assigned to the field. These men were either from the army or the navy, with a few contract surgeons. As this is written, but three deaths have resulted from any cause whatsoever, minor accidents have been few, and sickness is far below the average for either age or occupation.

When the camps were started there were three officers in each. This number had been reduced until it was about two in a camp, at the close of the season. These men were responsible for the camps, housing and feeding the men, maintaining a proper high standard of morale, and supervision of the spare time of those enrolled. The work program was entirely in the control of the forest service, either federal or state. How well these leaders succeeded is attested to by the relatively small number of "elopements" and discharges for cause.

The writer joined the headquarters as district chaplain early in June and soon realized the impossibility of adequately covering this huge field. An assistant chaplain was assigned to help, but even two men could not do more than touch the problem. About 60 per cent of the total number of men claimed the Roman Catholic Church as home, 30 per cent called themselves

Protestant, and the remainder were mostly Jews. But for the sympathetic help of all the Roman Catholic priests in this territory, nothing could have been done, at least very little. Two such gave their whole summer as volunteer helpers and two others visited two camps each week, in addition to their parochial duties. Generally speaking, other clergymen in the rural communities adopted one camp. One of this latter group was a Churchman. One only. Only one. Volunteer helpers were given transportation to and from the camps, a bed and meals while in camp. But the praise of the commanders and the acclaim of the boys must more than pay for the time and energy expended. Camps close to towns used their trucks and went to church on Sundays. Those at a distance had services whenever a chaplain or other clergyman could visit them.

The writer during August visited 16 camps and held 13 services. These were very informal, just a portion of evening prayer and a brief talk. To announce the gospel for the day was to secure strict attention from all Roman Catholics. To read a few of the simpler collects and the Lord's Prayer seemed to turn thoughts back to the parish churches. Blessing one's self caused most of the group to join the duty. And no attempt was made to fool the lads. The speaker announced his Episcopal orders.

A few Church boys revealed themselves to the chaplain, and after a talk with each such, he sat down and wrote to their rectors. An interesting collection of letters attests to the value of this little piece of work.

The work of a chaplain is hardly limited to the purely spiritual, so we entered into the spare-time activities of the camps and helped prepare sports programs, radio broadcasts, circulated magazines and books, distributed table games, encouraged the weekly home letters, and so on. Regular visits to the camp infirmaries and the larger hospitals were routine work and apparently greatly enjoyed by the bed-ridden and convalescent, regardless of Church affiliation.

A captain's bars secure respect, and it's real in this case, for these lads had come to look to the officers for help, protection, sympathy, and advice. But this chaplain captain earned a far greater respect from the men by his baseball activity and his promotion of boxing (good old fights they were). Perhaps the fastidious might revolt at the gory scenes, but the chaplain was always present at the ringside, volunteering amateurish advice which was smilingly received and rarely used.

What has the C. C. C. done, you ask? Beyond his concern with the proper presentation of a clean life under good healthful conditions, the writer can say nothing. Let the forest people speak of the dollar and cents value of the move if they will. The experience cannot be valued in monetary units. It revealed a new life to the underprivileged from the crowded cities of the eastern seaboard.

## Bits of American Church-Lore

By the Rev. Edgar L. Pennington

**T**HE REV. DANIEL EARL, missionary at Edenton, N. C., asked the help of the S. P. G. and volunteered his services in combatting illiteracy, in a letter dated May 5, 1760:

"I shall beg leave to mention to you, the want of schools in this province, and as the depressed and mean circumstances of the inhabitants render them incapable of educating their children, & as the good education of the youth of the country would be a great means of impressing upon their minds the principles of Religion & virtue which the Revd & Honble Society earnestly endeavour to promote in these his Majestys colonies: I hope therefore that this poor & illiterate Province will feel the effect of their benign & pious institution in this, as it has, in many other instances; as I believe there is no other part of this continent, that calls louder for it than this government. If the society would be pleased to grant any assistance for this purpose, I should with the greatest alacrity, exert myself to establish a School in this Parish and should always (as far as my Parochial duties would permit me) superintend the same & inspect into the conduct of the teacher."

# The Responsibility of the Community

By the Rev. Julian D. Hamlin

Rector of the Church of the Advent, Boston

CANON Wilfred Knox, who is one of the Catholic leaders in the Church of England whom thoughtful people listen carefully to today, has written an article in the current *Green Quarterly* in which he criticizes the critics. He criticizes the statements that have been made about the Catholic Revival by the Dean of Exeter, Lord Hugh Cecil, and Canon Barry of Westminster. Lord Hugh Cecil, wants the Church to go back to the Tractarians, without realizing that no movement ever goes back. But most members of the House of Lords want every movement to go back. That attitude of mind has a lordly atmosphere. The Dean of Exeter wishes us to throw the past away more bravely. But we are mindful of the fact that no Christianity can survive unless its roots are in the past. Christianity is an historic religion. The canon of Westminster, however, has a more potent criticism. He wishes us "to abandon our introverted Churchmanship, and make the Church a force for carrying out God's work in the world, and not just a refuge for old people who want to escape from its wickedness." With some limitations Fr. Knox agrees with Canon Barry, and Canon Barry knows his young people. He was for years rector of the University Church at Oxford.

Again, speaking in Boston a few weeks ago, that well known Indian missionary, Dr. Stanley Jones, said that "if we were to apply the principles of Jesus Christ to the world in which we live, we should produce a society so radical that it would make Bolshevism appear conservative, and at the same time preserve those values of human liberty and individuality which make personality touched by Christ a noble and beautiful thing." I am ready to agree that every word of this is true, and I should like to add that it is perfectly possible to change the statement in such a way as to say the same thing about the Catholic religion.

No understanding of the Oxford Movement is complete without the realization that, in the realm of doctrine, it implied a change in the axis of Christian thought. It is well for us to remember that the Movement did not come to a Church that was completely dead, as so many of our superficial handbooks would seem to imply. The Evangelical Revival had stirred the Church to its depths, and Evangelical religion had restored devotion to the Passion of Christ. It had reincarnated many if not all of the moral values of the Christian religion. It had stirred the hearts of men and women to a renewed devotion to the Person of our Lord. But the axis of Evangelical thought was the Passion. Salvation by the Cross, and the power of the Precious Blood to heal and to restore human character in Christ, were the great themes of its preaching mission.

The Oxford Movement, when it appeared upon the scene, could utilize a great deal of what had already been accomplished, but it had to restore to Christian thought the great and true principle that man is saved not alone by the Passion of Christ, isolated from the rest of Christian revelation, but by the whole cycle of the birth, life, death, resurrection, and heavenly priesthood of Jesus Christ, acting through the Church throughout the ages. In other words, the Incarnation, and not the Passion is the true axis of Christian thought. It is not unkind to the Oxford fathers to say that they could not be expected to realize the implications of what they were beginning to accomplish. Even the sacramental message of the Catholic religion was not the main theme of their teaching, however much they believed in it,

ONE of the most dynamic of the papers read at the Catholic Congress was this paper by Fr. Hamlin. ¶ He stressed the glorious opportunity of the Church in the new age, having as it does the Catholic religion in that "free condition in which it first appeared in the early Church, when it brought joy to the hearts of the downtrodden and oppressed."

and they did. It was the restoration of Catholic thought which they were concerned with, even more than the restoration of Catholic ceremonial and Catholic practice.

But the Catholic religion had implications which they hardly realized. When the Movement was suppressed in Oxford, it burst into life in the dark places of the slums.

It brought the message of the Incarnation to the wounded hearts and souls of those oppressed people of England who were suffering because of the inequalities of an economic and social order, which they did not understand, and whose injustices the eyes of the men and women of the day were not keen enough to perceive.

IT IS WELL that we should remember that the great names of the Movement all through its history were the names of men who in their day and generation were keenly alive to human needs, to the terrible inequalities of social and economic life, to the sufferings of the poor and oppressed; the Pollock brothers of Birmingham, Mackonachie and Dolling, Stanton, Stewart Headlam, and Scott Holland, Charles Marson, Studdert-Kennedy and Charles Gore, and all the bishops and priests who according to their courage "followed in their train." They are the names of men who had a cast-iron determination to apply that religion to society, to interpret life in terms of the Poor Man of Nazareth and His Church, and to make no compromise with the powers of evil, or with spiritual wickedness in high places.

If the doctrine of the Incarnation be the axis of Christian thought, where is its focal point? Is it not the great Reality that impels us to fall upon our knees in the midst of the Creed, and again before the priest leaves the altar at the end of the last gospel, "God was made man." "The Word was made flesh and dwelt among us." That is what we begin with, and with that message we go back to a sorrow-stricken world. If He was made man—why? Man is a curious animal, and it is this divine curiosity, given to us by God, that is the background of every advance that humanity has made. Why was God made Man? St. Anselm wrote a book about it, *Cur Deus Homo?* But the Church has given us the answer in the Creed: God was made man "for us men and for our salvation." The fact that He was made man is the center of Catholic thought, and the reason why He was made man is the motive of Catholic action. It was all for us. For us He came. For us He lived. For us He died, and rose again. For us He ever liveth to make intercession. But we do not stop there. For us the Church exists. All that the Church does is for man. Every sacrament is for man, to heal him, to restore him, and to make him one with God, and having done that, to make him one with the brethren. There is more dynamite in that message than there is in the message of any secular social order. That is why Fr. Talbot, preaching in St. Mary's, Oxford, on the actual day of the centenary of Keble's Assize Sermon, reminded us that "Christianity does not exist merely as a means of saving civilization, for in the purpose of God civilization as we know it may not be meant to be saved." But it does mean that if we in the Church today forget the social message of the Catholic religion we shall be false to one of the most sacred trusts which we possess.

Let us then for a moment look at the world. Catholics believe that God has promised that "the gates of Hell shall not prevail" against the Church. That does not mean that they may not prevail in parts of the Church in any land where it is false

to its social mission. Let us face the facts. The Church is dead, or almost dead, in Russia today. It is only a part truth to say that the Communists have killed it. You cannot tell the whole truth without making the counter-statement that the Church in Russia died because it had all too long been in the grip of a decadent imperialism, and was too anemic to adjust itself to the demands of a new day.

The Catholic religion is losing ground every moment in Spain, where the Church owned more than one-fourth of the land, and was the worst landlord in the country. We have before our eyes the picture of a devout Roman Catholic in the presidential palace in Madrid having to fight against his own Church because he is so keen about changing for the better the world in which he lives.

The Church is all but dead in Mexico, where she was given over to ignorance, superstition, and reaction.

In Germany the voice of prophecy has been silenced, and Protestant Christianity has become unrecognizable as Christianity at all, because it is the mere tool of a dictator who has defied every principle which our religion stands for. And even the Holy Father himself has approved a concordat whereby the Roman Church only exists there on condition that she say nothing against the state. Priesthood goes on, to be sure, but prophecy signs a contract with Satan.

How sad it is to realize how often in her history the Church has forgotten why she is here—yes, why her Lord came and why she is here—"For us men and for our salvation."

**I**F WE have suddenly begun to discover that the Gospel of the Incarnation has social power, what shall we say of the social power of the message of its extension in Church and Sacrament? Here again we have often yet to discover that we possess the very dynamite of heaven, and we are to ask ourselves to what extent we are using it for man.

If today you could sit in the midst of a group of scientists, possibly with a psychiatrist, and a physicist, and a chemist, and an astronomer, and listened to their conversation you would find that the conception of matter is being revolutionized. You would find them saying that the line between matter and spirit is fast breaking down. You would find that matter is becoming spiritualized and spirit is becoming materialized, and yet in the last analysis we really know nothing as to what matter is, or whence it came. This does not mean that science is becoming more materialistic. It means rather that it is becoming spiritualized. It is creating a world of thought that is more friendly to a social and sacramental gospel. At some stages of human thought the deepest mysteries sometimes become the deepest realities. And sacramentalism is a mystery, but it is also a reality. Sacramentalism means that matter, and the created world of matter must be used, not to destroy spirit, not to wreck idealism, not to enslave man, but to free him, that he may pursue the divine quest unhampered, that God may touch him, and bring him into a new relation with his brother.

Let us consider what this means. It means that sacramentalism lives in a world of thought where the machine must be used, not to enslave man, but to free him. It must not be used to exploit him. It must not be used to destroy his spirit or his creative activity. It must belong to God and man; which is only another way of saying that it must belong to Jesus Christ, for He is both. Sacramentalism has too often meant merely heated arguments about two sacraments or seven; heated metaphysical discussions about the nature of the Real Presence; groups of clergy sitting up all night in heated arguments about where the Gloria in Excelsis should be said, while the world passes on its way, and we with the stupendous gospel have been living with spiritual dynamite in our cupboard, and no thoughtful realization of how it can be applied to the world. We have been living in a world where men were made for machines, where machines have been used to destroy the human spirit, where grain elevators have been full of bread, and men and women have been starving.

The next time you go to Mass, think what is happening. Think who is there, and why you are there. Think of the person

who is kneeling beside you when you are receiving the Blessed Sacrament, and realize how the Blessed Sacrament in its stupendous truth gives the lie to all that. It is so true, so powerful, so real, so mysterious that, when you realize that truth, the world about you suddenly looks ridiculous. Matter is here to be the channel of the spirit. The worst materialists of the world are not really those who believe in the economic interpretation of history, but those who do not know that the material things of this world are not here to be destroyed or to be misused. They are here to be used for the glory of God and the welfare of His children. We have blessed bread at the altar, but we have not blessed it in the grain elevators. Every starving man and woman should remind us of that, should make us want to make the Mass more real.

Sometimes it is not the most complex expressions of the Catholic religion which are the most real. It is rather that the gigantic simplicities, which are before us day by day, should be made real, and released to bear their witness in human life and in society. One of the great war cries of the Catholic Revival has been, "It is the Mass that matters." We have made every effort to get back into our churches. We have tried to make it more beautiful. We have used the sacramental principle to surround it with the material beauty of the world. But sometimes we have been so busy putting diamonds on our chalices that we have forgotten the precious character of its social message. We have remembered its origin. We have seen Jesus breaking Bread on the night in which He was betrayed. We have even remembered the miracle of His Presence, but we have disassociated it from the miracle which He performed that day on the hillside, when the hunger of the multitudes touched the heart of Jesus, and He fed them. It took very little that day to feed a great multitude. If the Church could awaken to her task today it would take very little to feed twelve million unemployed, because the people who hold the destinies of society in their hands would realize Christ is here.

**L**E T US then for a moment look at the Anglican communion. The Church of England is awakening to the day in which it lives, with astonishing rapidity. The determination to apply the Gospel to the world in which we live is dawning in people's souls from archbishop down to the poorest priest in England. The slums are being destroyed and rebuilt with clean, wholesome homes. The great social movements are being fearlessly proclaimed. But when we come back to America, the picture sometimes seems discouraging beyond endurance. Here, even far more than in England, ever since our birth as a national Church we seem to have been the respectable communion of the privileged classes. Many a row between Catholic and Protestant, within the borders of the Episcopal Church, has no rhyme or reason in the realm of theology, but can only be understood from the vantage point of economics. Parish after parish has permitted dictatorships; the mill owner in a New England town; the banker, whose business is more important than his religion; even the bishop, in whose eyes and mind the apportionment looms so large that it seems to have displaced the Gospel. But the truth is mighty, and it can no more perish in this world than can He who said "I am the Truth."

In the early days of the Revival in America, Fr. Ewer wrote a book called *The Failure of Protestantism*. That book was a prophetic utterance. Everything he predicted in it has come to pass. Protestantism in America has failed. I do not belong to the small group who are just willing to sit around and gloat over what has happened. To destroy any great spiritual force so suddenly is a serious thing unless one has something to put in its place. We have not been strong enough either spiritually or numerically to put the Catholic faith in its place. But the interpretation of the failure of Protestantism is part of our business, and the failure of Protestantism is just as much a social and cultural phenomenon as it is a spiritual phenomenon. Protestantism is individualism in the realm of religion. Catholicism is socialized religion. Protestantism in England and America is the

expression of the industrial revolution in the sphere of religion. The industrial revolution is the background of the competitive and acquisitive society in which we have been living. When the acquisitive society begins to fall, the ecclesiastical and cultural and spiritual structure begins to fall.

Ten years ago there were few people in the Church who realized that when H. L. Mencken was attacking Protestantism and Prohibition, with vituperative ridicule, he was really attacking the whole cultural situation which the American scene presented. You were shocked when Sinclair Lewis was given the Nobel prize. But one must realize that the real reason why he was given the Nobel prize was because, in rather a prophetic fashion, he had attacked a decadent culture. He had attacked the spiritual fruits of the industrial revolution. He had attacked Protestantism. He had attacked acquisitive society, and his novels have made all these things ridiculous. Do you not see what happened? The Rotary Club was organized for the profit motive. They wanted to get everything behind that motive. They wanted to get the Church, and the pastor, whatever his religion. He was flattered, and needed money for his church. So he came in and weakly said, "You must be good." The Rotarian replied, "That is all right, but we must make money." And so we evolved the glorious gospel of being good because it pays. We lost our cultural soul as well as our spiritual soul.

Some of you are old enough to remember Bruce Barton, and the book which he wrote, *The Man Nobody Knows*. He made a last desperate attempt to get Christ into the Rotary Club. They had got the parson. Now they wanted his Saviour. And when the book came out there was not a single prophet in the whole land, or a single spiritually-minded person, or a single novelist, or a single essayist, or a single intelligent and loyal parson, who did not know that Mr. Barton was trying to manufacture a new Christ in terms of American commercialism. No man of ideals, no man of prayer, no Christian who understood the Cross and its eternal meaning wanted to know the cartoon that Mr. Barton had drawn, but they did want to know Christ, the Christ of the Gospels and the Church.

**D**O YOU KNOW the reason why many Anglo-Catholic priests used to read the *American Mercury*, and even enjoyed the novels of Sinclair Lewis in the post-war years? It was because they saw the Mr. Babbitts all around them, and they didn't see how Mr. Babbitt's soul could be saved unless one got him out of his business and cultural environment. His whole life was concerned with profit, and we were trying to teach him the meaning of the Crucifix, which is exactly the opposite of profit. We could not make the Mass real to him because he was trying to make as much as he could out of the man kneeling beside him at the altar rail. We were blessing bread at the altar, and giving him the Bread of Life, and his whole attitude toward bread was wrong. We were blessing wine, "that maketh glad the heart of man," but we were only blessing it in church, and not in society. Instead of consecrating it to God, we repudiated it and ran away from it. We espoused the cause of prohibition. We were untrue to sacramentalism. It is Protestantism than did this. It is this mistake of Protestantism that has given us our gangsters, our bootleggers, our hijackers, our cocktail parties, and our night clubs. The prohibition period is the last period in the history of a dying cultural order. Catholics should realize that, and know how to interpret it. Catholics we hope have a crucified Lord, a socialized religion, and a world outlook. Moreover they have a religion which, because of the primary doctrinal assumptions of its message, cannot possibly be reconciled with an acquisitive society. Wherever the Church has been the tool of an acquisitive society, there has been economic prosperity and spiritual disaster. It is our work to break that bond.

The real reason why our pulpits are so unprophetic today is because so many bishops and priests know that they have the great reality, but they cannot preach it in the unreal world in which they live. And the unreal world is always apparent at meetings of standing committees, and meetings of vestries, and

in the hearts of those priests who know where their salaries come from.

At this juncture there are two scenes in the Gospel that burn in upon my soul. I wonder if you have ever realized how closely they are related to our situation today. One day our Lord met a rich young ruler. You remember the conversation. The rich young ruler wanted some things our Lord had to give, but he didn't want to pay the price: to sell what he had and give to the poor, and follow the Master. He departed because he had great possessions, and our Lord was sorrowful because He loved him. He loved his possessions more than he loved Jesus Christ and His poor. I am very much afraid that the scene will be re-enacted in the world in which we live.

But there is another scene. The money changers had changed the Father's house into a house of merchandise. This situation was not just a situation where greed and covetousness came between God and man. Here the commercial spirit was coming between the City of God and the Father to whom it belonged, and when this happens the commercial spirit becomes blasphemy. Jesus did not simply stand aside sorrowful, as He did when he watched the rich young ruler walking away down the road. He took a whip of small cords. He went into His Father's House, and He used force.

We have a glorious opportunity. We have the Catholic religion in that free condition in which it first appeared in the early Church, when it brought joy to the hearts of the down-trodden and oppressed. We have the Catholic religion free from the shackles of Italian imperialism. And we know very well that we do not have to face the difficulty of being the richest people in the Episcopal Church. Anglo-Catholics are poor, especially in America. Well and good! How much easier it is then to understand the poor! Many Anglo-Catholics are among the unemployed. But possibly they have preserved just enough of a sense of humor to smile at the old lady who remarked that all the unemployed were wicked, and really wouldn't work if you did find them a job. But you and I perhaps know that many of these unemployed have enough of their religion in their hearts to smile that smile charitably in the truest sense, and to love the old lady, and to realize that she is just the product of a by-gone age that can never, never return.

There is nothing so awful or so decadent as a religion that is divorced from life. It is like a hollow shell. Its shallowness and its unreality are always apparent to the eyes of the idealist. I am absolutely certain in my own mind that the reason why so many young people of today turn their backs upon the Church is simply and solely because we give them a sense of unreality, and that unreality is directly in proportion to the degree in which we are separating religion from life, usually our own life, be it personal or corporate. The type of mind and soul and spirit that thinks the Catholic religion is a department of life, and not life itself, produces a false picture of the gospel, which looks all too much like an ecclesiasticism without Jesus, and an ecclesiasticism without Jesus has no converting power, much less a social message. The new day that is dawning needs brave spirits and courageous hearts. Its leadership must be in Christian hands, or the new world will be no better than the muddle we are now trying to climb out of. Those Christian hands that are to hold that leadership must be the hands of bishops, priests, and laymen that are stigmatized by the Passion. These leaders will be people to whom Christ is more important than their bank accounts or their dividends, whose hearts belong to Jesus and are not locked in the strong box at the bank.

**L**ET ME CLOSE with a true story, a true story but a sad one. Last winter, before the election, a group of priests and laity who were enlightened enough to be interested in social problems were called to one of our great cities to see if the Episcopal Church had very much to say on social problems. I was not there, but I have been hearing about it and thinking about it ever since. At one point during the conference these gentlemen sat and listened to a former cabinet officer of the United States,

and a layman of the Church, who kept saying, "We must say nothing to disturb confidence." Confidence in what? one wonders. In bankers? That had almost departed from the American mind. Confidence in the social order? That was shaken to its foundations. One hears these things, and listens to these stories, and then looks back over the centuries to that strange and wondrous Figure, who through that marvelous ministry of three years did nothing but disturb confidence—the confidence of the world in itself, the confidence of the Scribes and Pharisees in themselves, the confidence of a predatory government in itself. And then one thinks of the early Church, the persecuted Church, that went out and shook the confidence of an Empire in itself, and got thrown to the lions for doing it. If we have eyes, we can see the world before us today. We can see the great steel corporations the world over, in Germany, in France, in England, yes, in America, too, preparing for the next war, paying the Hitlers to organize movements to crucify Christ anew in His own people. All summer long we had the sorry picture of the great munitions corporations lobbying at Geneva, in the interests of Hitler, Japan, War. The British Armstrong-Vickers Corporation was fighting England's own representatives at the League of Nations. All the Kruegers are not dethroned yet, nor the Insulls in prison. Is this the Church's business or not? Shall she be silent? Shall the Church of the future fall into the great betrayal, or shall she, on the other hand, be willing to die that she may live with that Master who stedfastly set His face like a flint to go up to Jerusalem?

"For us men and for our salvation" He was made man. "For us men and for our salvation" He came and lived and died. "For us men and for our salvation" we are fed with that super-substantial Bread that came down from heaven by Him who fed the multitudes in His day, and who has never turned His back upon them since. We are here to do His work that the world may be won for Him; and that work, that message, that Church, those sacraments, must not be divorced from the life of a world that hungers for justice. Love without justice is not love at all, for it does not reach down far enough to tear out sin by the roots.

I am not much of a psychologist, either personal or social, but I know what an escapist is: an escapist is one who tries to avoid the ugly facts of the world in which he lives. It is much easier and simpler to forget the tragedies of the world in which you live; you will be happier if you do, but you will not be like Christ. You will be the kind of a person who is trying to get to heaven without stopping at Calvary. You may get a happy religion but it will get you no further than a houseparty at the Waldorf-Astoria. If you really look at this world it will break your heart; so was His heart broken on the Tree. But if you stand by Him while He suffers today in His poor; if you stand by Him who is the Lord of the Catholic Church—you will know that that Church has a social mission and in the fulfilment of it lies the hope of the world. We cannot understand the spiritual situation unless we realize that if we desert the poor today, we are not only deserting them, not only deserting their Saint, but we are deserting their Saviour.

Will ye betray the Mission of your Master,  
The Poor Man who once hanged upon a Tree?  
To do so would not only betray Francis,  
But stab Him who once died for you and me.

#### ANSWERS TO CORRESPONDENTS

E. F.-J.—The Invocation, "In the Name of the Father and of the Son and of the Holy Ghost. Amen," when used before a sermon, is addressed to the people and declares the authority on which the Priest is speaking; God's, not his own. It has become customary among Anglo-Catholics to use the Invocation at the end of the sermon also, as reasserting that authority. It is still addressed to the people, and in both cases should be said facing them. The Ascription is a different way of ending a sermon. It has no set form and is an act of worship, more or less extended as the speaker may desire. It would seem to be more fitting to say this facing, like the people, toward the Altar. In many parishes the custom has arisen of having the congregation respond to this act of praise on the preacher's part by singing the *Gloria Patri*, which gives an added reason for facing the Altar if the Ascription is used. The *Gloria* is, of course, not sung after a sermon ending simply with the Invocation of the Holy Trinity.

## The Living Church Pulpit

Sermonette for the Twenty-first  
Sunday after Trinity

### Shoes for Peace

By the Rev. Laurence B. Ridgely, S.T.D.  
Canon, Grace Cathedral, San Francisco

*"And your feet shod with the preparation of the gospel of peace."*—EPHESIANS 6:15.

WE WHO ARE CHRISTIANS are, all of us, enmeshed in a great war. Not physical war, "against flesh and blood," with fire and sword, guns and battleships, but against the evil influences of our time, "the leaders, authorities, and great personalities in the darkness that overshadows our age," "wickedness in the spiritual sphere," "the unseen world" of thought, imagination, and feeling.

Whether we be mere civilians or are in the army, or the navy, whether radicals, wanting to stop war at once, or conservatives, believing war and armament still necessary, we know that all of us alike must go deeper than that—must overcome in the human race the spirit and habit that lead to war.

And for this our weapons and methods are not material but spiritual. We have to work on men's minds and spirits, through mental, moral, affectional, and spiritual ways, by reason and by love, bringing not the bodies of men but "every thought into captivity to the Christ, Jesus," winning men over to such an appreciation of Jesus that they will want only to follow and obey Him.

For that sort of conflict, St. Paul says, "Put on the armor of God," building up your own character in truth and righteousness, "and," he adds, have your feet "shod with the preparation of the gospel of peace."

*"Your feet shod."*

Put on your shoes and get going. Don't sit down and moan over the wickedness of the world, or merely declaim or argue about the possibilities of war or of peace. Don't be content merely to pray. Get up and take steps. Put on your shoes for marching, and move on.

And what kind of shoes?

*"Your feet shod with the preparation of the gospel of peace."*

Go about in the world preparing for the peace of God. It can't be just dropped down on the world like a meteor. It has to be prepared for. And the world for it. And it is up to you and me to take steps, one and all of us, toward that end.

And how?

First, each in our personal life and character—negatively, by learning to hold in the sharp words that come to our lips when others do or say annoying things, and to choke back the bitter feelings, malice, and hatred when we feel hurt. Positively, by being true and just in all our thinking about and dealing with others, by cultivating the habit of devoting our time and energy more to the good of others than to our own interests, and so battling against self-indulgence, selfishness, self-conceit, self-assertion, and every form of self-centeredness.

But second, as citizens, in our own country, our own community, and in all the world, we prepare for peace by doing all in our power to prevent quarrels, foster reconciliations, conquer prejudices, personal and racial, and help individual people and different nations to understand one another, and the problems that are troubling other nations than our own. To encourage and help every effort toward gathering conferences in which such differences are discussed—conferences not meant to force our notions on other peoples and nations, for this is to promote mutual understanding, to help us find the common good, and so to see that what is best for each of us is only that which is best for the common interest of all.

And as that spirit grows, wars will cease and the peace of God pervade the world.

# The Later History of the Oxford Movement

By the Rev. Frank Gavin, Ph.D., Th.D., LL.D.

Professor of Ecclesiastical History, The General Theological Seminary, New York

THE Catholic Movement was far more than a revival. It was no mere reprimandation of what had been. Its return to quicken and re-live the past was designed primarily to reform the present and to create a future; or, as the epistle for this week suggests, "that ye put off . . . the old man, and be renewed in the spirit of your mind . . . and put on the new . . ." (Ephesians 4: 21, 22). And though, in a sense, a "revival" of any sort is as it were a negative action, the progressive advance of the Catholic Movement since 1845 has been no mere rehabilitation or reconstruction of a dead past. It is aggressive, dynamic, and moves ever forward.

The important date which divides into two periods the modern phase of the movement is that of the publication of *Lux Mundi*, namely 1889. Half of the epoch of this later history belongs before, and half since that date. It is the half-way point both chronologically and psychologically. The present aspects of the movement, however, are a true development, quite different from, yet continuous with, what has preceded.

After the initiation and promotion of any idea a group of forces focus themselves upon the field of action. In religious movements of any great significance such forces inevitably appear as these: a reaction to hostility in two chief ways—by withdrawing from the movement or by renewal of loyalty to it; the translation into concrete terms of its ideals; the extension and application of its principles to different channels; and the investigation and presentation of its intellectual foundations. Each of these four characteristics—reaction to opposition, the power of making ideals concrete and explicit, the extension and application of them, and intellectual justification—may be shown in the later history of the Catholic Revival. May I invite your attention to a brief consideration of the movement from 1845 to the present day, with special reference to the operation of these four factors.

## I

NEWMAN went to Rome in 1845. In that same year the Anglican communion re-established the Religious Life. Each fact illustrates the reaction of adherents of the movement to hostility. Prebendary Clarke has set forth for comparison and contrast the letters written respectively by Newman and Pusey to Gladstone, which reveal the different ways the writers reacted to persecution. Newman wrote:

"I do not think I should mind the attacks if I had anything to fall back upon. But for a long time past I have nothing. I cannot fall back upon bishops, or upon rubrics, or upon Articles, or upon reformers, or upon the new theology, or upon usage. Nothing present, nothing past, nothing in books serve as an appeal, and thus I must stand by myself or seek external support."

So he wrote on November 12, 1844. Sixteen months earlier Pusey, who had been suspended for his sermon on Baptismal Regeneration, wrote:

"On the whole I can bear and am of good cheer about this and all things, which concern our Church. One cannot suppose that so great a restoration as is now going on in her should be without manifold drawbacks and checks and disquietude and sufferings. No great restoration ever took place without them. But while all who are allowed any way to be concerned in it must expect their share, directly and indirectly, on the whole one must be of good courage."

*THIS PAPER, delivered by Dr. Gavin as a part of the program at the recent Catholic Congress in Philadelphia, traces some of the main tendencies in the history of the Catholic Revival after 1845. ¶ It deals particularly with the more liberal trend of the movement following the publication of "Lux Mundi" in 1889.*

Can there be any more significant symbol of the different attitudes assumed by those who, having espoused its principles, bore the strain of hostile opposition to it? There is more than a trace in Newman's letter of what might be vulgarly called the *Elijah Complex*: "I only am left." The grounds of Pusey's loyalty were far different: the life of faith in the Catholicity

of the Anglican communion, the "evidence of things not seen," the persuasive conviction that these unseen things could be made apparent, bore him up with good cheer and courage, even when in forgetfulness of his personal discomfort he could see that no "restoration ever took place" without "checks and disquietude and sufferings."

Such reactions to difficulty, hostility, and attack there have always been within the circle of those touched by Anglo-Catholicism. Sooner or later some men and women of distinction leave us for Rome. Under the test of persecution and opposition, their faith in Anglo-Catholicism is shown to have been of too brittle a texture, to have been too inflexible to bend, and hence incapable of withstanding the peculiar strains inevitably involved.

**B**ACK of the phenomena that relate to those who left and those who stayed when opposition and hostility developed stand certain factors well worth considering. It is often said that Anglo-Catholicism has a Platonic doctrine of the Church, or, that Anglicans believe in a Catholic Church not yet fully realized in space and time. For example, what do you mean when you say "the Church"? Do you mean the particular Protestant Episcopal parish of which you are a member? The totality of all Protestant Episcopal parishes? When we say glibly "the Church teaches," what do we mean? These simple questions point to the heart of the matter; in large part untenable, our appeal to Catholic authority and Catholic usage is unintelligible to Roman Catholic and Protestant. Each often accuses us of bad faith. But both are wrong. We think we are logical. We, too, I believe, are wrong, for ours is the vision of a Catholicism that is biological rather than logical, organic and living rather than legal and canonically reducible, and this is a peculiar part of the Anglo-Catholic conviction of faith. It is that faith which animated our Religious and has continued to animate them since 1845. No Religious possess any canonical standing today (so far as I am aware) in any part of the Anglican communion. Not recognized, they are used; not even acknowledged, they are taken for granted! The "Regular life"—yes, but by a Rule voluntarily accepted, obeyed, and sustained—proclaimed, practised, and evinced by obedience and activity—yet no authentic authorization! Whatever else Anglican Religious are, there is little logical and no canonical justification for their continued existence. They serve a Church and her children, yet are given no status; but in that friendlier intimate world of spiritual comradeship and appreciation and of need felt and satisfied they fulfill a unique and essential function. They are at home in the heart of Anglicanism even when its head accords them no legal position.

Down through the past eighty-eight years some have been with us for a while and then departed, often with careers almost meteoric. The brilliant coruscations of Newman's reasoning powers, the searching poignancy of his spiritual appeal, and the relentless charm of his personality—these, when removed from among us, created a void made more apparent by his absence than had been dissipated by his presence. The hidden life of a Pusey

possessed little of the statuesque, the romantic, or the epic: professors of Hebrew who pray, write, and suffer in shy withdrawal are not usually regarded as "leaders." Yet such hidden ones have often been the true leaders for all that. The unnamed Religious, the dedicated lives of priests and laity, the plodding sacrificial careers of countless thousands—these, under God, supported and preserved us when the loss of some luminary appeared for the moment to obscure the scene. Such lives lead on by faith rather than sight.

Thus the Movement has been a touchstone for us all. Faith neither in ourselves, nor in an institutional embodiment (complete in all its details) of the Catholicism we believe in, nor in men who led us, but in God's promises and His Word—such faith has been purged, tested, and quickened. It was not of man's devising, nor did human plans perceive it in advance. For those to whom a tidiness of pattern was all important, the Movement ultimately proved unsatisfactory. But the vast army of those espousing it were stedfast with a loyalty based on something higher than the evidence of sight, with a conviction far deeper than that of logic. Superficial indeed was the judgment that the destination of the Oxford Movement was Rome. Believed by Protestants as well as by Roman opponents, the opinion even obtained with some in the crusade itself, but their surrender to it meant their departure. For the Catholic Movement works for the proclamation of a larger Catholicism than is to be found in Rome!

## II

**T**HE PHASE of the Movement from the fifties to the seventies has often borne the epithet Ritualism or Puseyism. One of the common mistakes—itself oftentimes a verdict of allegedly profound insight—is the attempt to minimize the significance of ceremonial. We often hear that the older Tractarians were not interested in externals; that when once principles are accepted, that is the important thing, and the externals do not matter. The answer to this frequently "lofty" view, delivered with a rather irritating superiority of condescension, is that it isn't true. Externals *do* matter. An archbishop has characterized Christianity as the most "materialistic of historical religions." The unrelatedness of principles when not embodied in practice is both demoralizing and delusive. There is too often a pseudo-superiority among those who say they endorse the principles but cannot endorse their historical practice. Back of this position lies a Manicheism scarcely ever faced frankly—a non-realistic view of man, matters, and God; and an illusion of the "spiritual" and intellectual as if they existed apart from space and time relations.

If you believe in the Catholic truth you will evince that conviction by the historic external manifestations of it. The world is not made up of a mass of isolated human units. We are never more deceived than when we think of ourselves in this way, and fail to see that the essential thing about each one of us is his "relatedness." It is Humpty Dumpty who is the apostle of that childish individualism, falsely exercising an alleged right to make common terms have only an uncommon meaning. "'Impenetrability,' that's what I say!" said this wise philosopher. It is all a matter of symbol, the corporal and social term enshrining, expressing, and conveying a meaning too deep for brevity of poor words.

The development and recovery of Catholic ceremonial it appears has often been regarded as a declension from a high state to a lower level. It is as a matter of fact far more truly the realization of ideals than their abandonment. Still, in a sense, there *is* something in such a criticism. For the lover to place his ideal in a girl whom his friends think not at all remarkable may mean that he has abandoned his ideal; but it may also mean that he has found it. Any effective presentation of an ideal of any sort reduces it in part to concrete and explicit terms. But it is far more intelligible so. It is more effective so. Yes, it is more true so, if, in reference to religion, spiritual matters have definitely to do with the actual world of concrete things.

It is amusing sometimes to read of the curious forms the

ceremonial revival took—of the restoration of a long lost maniple in company with a somber stole; of the vagaries of queer ceremonies; of the half-grasped theories of performance which gave rise to such quaint self-conscious absurdities. But things worked themselves out. In the '50s there were churches where the traditional vestments found complete restoration. At first the legality of the proceedings was accepted in principle and thus defended; then, this very point of legality was challenged. By that time, in the early '80s the potent authority of experience and use made the question of legality rather pointless. There were a few who were liturgical archeologists, and many who accepted Western Catholic tradition as normative. It depends again on one's ultimate principles. The suppression of an already current living tradition by the galvanized jerky motions of a long defunct—and highly questionable—use is hardly justifiable. Tradition, to be valuable, must be alive and vital; museum pieces of archeological ceremony may be but interesting monuments of the life that has long since departed. They are scarcely adequate means of expression of a present vitality in religious worship.

The ceremonial revival meant the enlistment of the senses in the worship of God. This cut across the spirit of the age, wherein a large dash of dualism tempered the rigors of a decorous conformity, without surrendering to the call of beauty or recognizing its relationship to the divine. In music, pictorial art, architecture, and the art of worship the Catholic gospel came to speak a new word in God's Name to man. It involved revision of premises and demanded a new conclusion. It came with the appeal of authority. Nothing so potently expresses the difference between Protestant and Catholic Christianity as their respective types of worship: Catholic worship is God-centered; Protestant worship at best has a strong manward reference; at the worst it aims solely at edification and is completely anthropocentric. The ceremonial revival, wherever it entered, implicitly demanded a radical type of reeducation. It was a thorough-going recasting of motives, attitudes, principles, behavior, ideas, and emotions. No wonder this phase of the movement stirred up such strife! One can often assert the principles—and easily gain a hearing—but to alter the accepted externals of religious practice usually means a storm.

Because man is a social animal, an historical animal, a believing and a worshipping animal, he can no more get rid of religious ceremonial—which is the effective symbol in the outward world of his inmost expression in soul, by which the two are bound together—than he can discard his skin, his ancestry, his life-values or his ideals.

## III

**A**LL RELIGIOUS MOVEMENTS are conditioned by their times and environment. The Oxford Movement is in no way an exception to this rule. The environment of thought may operate in two ways within the new movement: directly—by promoting an intensification of a selected group of factors and elements; and, indirectly, by eliciting a strenuous reaction against certain things that are vigorously repudiated. In several directions this play of contemporary influences and ideals marked the Oxford Movement. One was its moralism; another, its supernaturalism. The former was in large part action of environment. The latter was a vigorous protest, in the realm of the ideal of human nature as well as in that of the nature of the Church, against dominant ideas and assumptions.

Those who have written recently on the progress of the Movement have not been slow to designate as one of its constituent elements the strong *moralism* of its leaders. It is as marked in Pusey as in Neale and Liddon. There is a potent ethical ideal, virile and aggressive, throughout the teaching, preaching, and behavior of its exponents in the '50s and '60s. It was as if to say that the contemporary world, which on the whole was inclined to find in ethics the essence of Christianity, was right in so doing, but not right enough; Christianity does present itself as an ethic, but the moral ideals of the age were so warped and narrow, so pitifully inadequate that the Movement proclaimed to its genera-

tion: "You are so inadequately right as practically to be wrong!" Ethics and morality were commonly deemed to be primarily individual and personal, but Catholicism peered deeper: there can be no "personal" ethics because no one is a person by himself. Man achieves himself only in society. Furthermore, the basic sanctions of all ethics must be theological—not the arid and thin theology, the intellectually narrow-tempered dogma or the sentimental non-dogmatism of the Victorian era—but the full vibrant ripeness of mature Catholic doctrine.

The leaders of the Movement held forth to men a moral ideal which far transcended ordinary devout aspiration. Man, they said, was far worse than he would let himself imagine; yet nevertheless his aspirations should wing themselves far higher than they had been allowed to go! The Tractarians and their successors affected a transformation in ethics by a release in both directions—deep into penitence, aloft into the vast reaches of supernatural vocation.

At a fairly early period in the second phase of the movement, men realized that Catholicism meant not only the full faith of the tradition, but a profoundly *complete* outlook on God, man, and the world. There is such a thing as conceiving of religious faith in terms of formulated dogma. It is even possible to be orthodox—and yet to be inadequately Christian. For every doctrine of Catholicism means and implies so much more than it says, that by holding solely to the statement without perceiving deductions and implications one may essentially belie the truth affirmed. Furthermore, all controversy distorts a situation. Single dogmas argued and fought over are seen in totally untrue perspective—partly because they have to be isolated from their context in order to be dissected and discussed, and partly because their relative importance and significance is obscured by the act of isolating them. Moreover, emotions are not only poured into the controversy, but even come to cleave to its subject matter; and the result is that symbolic value is attached by association to incidental matters. It is hard to restore proportion after a controversy. Reducing the swelling is no easy task, and with a loss of the sense of proportion, that nice balance which is the essence of Catholicism may easily vanish.

It is extraordinarily difficult to quicken a dead controversy and make it live again. The Jerusalem bishopric, the Gorham judgment, the Colenso controversy—all seem now to be as defunct as the dodo after the passage of even these few years. Yet astounding amounts of printers' ink, vituperation, rejoinders, passionate speeches—not to mention heartaches, bewilderment, disastrously radical actions—were all involved in each of them, to call back from the past but a few of such controversies. The advantages, however, were upon the side of the upholders of the Catholic Movement. Controversies make men pay attention, and even if they do not think as deeply as they feel, sooner or later, they discover that new ideals have become domesticated in their souls.

The second phase of the Oxford Movement was also marked by a progressive broadening of its range and compass. It realized, extended, and made effective implications of old truths, latent conclusions, and applications already involved. Stewart Headlam, in the slums of London, began to perceive what was implied in the theory as well as in the necessary practice of Catholicism with regard to its social teaching, and social radicalism entered the stream of the Catholic Movement. An infinite ideal of the capacities of human nature, and of its yearnings, aspirations, and needs is of the essence of the Catholic doctrine of man. But two other fundamental dogmas further illuminate this view of man: first, that man was made in God's image and likeness, and second, that God is Triune. If God be a Society of Selves in Unity, then man is essentially not only by nature but also by grace a social animal. If one cannot separate, save logically, Father from Son or Spirit, a man's personality cannot (save logically) be sundered from the society of other selves of which he is a part. But if society, as it is now, is wrongly constructed—economically, intellectually, or politically—so that the Christian realization of selfhood cannot be effected, every Catholic becomes a rebel: for

*The Divine Society* (to borrow the titles of two of Fr. Peck's books) involves *The Divine Revolution*.

This line of thought and action is distinguished for the multitude of varied and rich personalities it has displayed. Headlam, Dolling, Lowder, Stanton, Machonochie, and the St. Mary's Somers town clergy on the side of the practical revolutionaries, and Scott Holland, Adeney, Gore, and the Oxford Summer School of Sociology on the side of the theory as well are exponents of this phase of the Catholic Movement. Scott Holland's publications, and the books of power and distinction, arresting, provocative, and aggressive, that have appeared since his day, all appeal in the name of the Catholic faith for a Christianization of the whole social, economic, and political order.

Ever since the Reformation the instincts of greed and private gain have been unchecked in their new release and have been more or less sanctioned by religion. Held in leash by Catholicism, they have for three centuries increasingly become the motive power and incentive as well of business as of politics. We have allowed the social and economic order to go on unevangelized and unbaptized. Individual Christians by the millions have tolerated uncritically that organization of political and economic life which, translated into terms of personal and individual ethics, would speedily have been perceived to be *un-* and *anti*-Christian. Few in our generation have followed worthily and fearlessly the trail blazed by our courageous and daring fathers in the faith. Above all, we of the American Church have been notably lacking in awareness of issues, in realization of the full implication of Catholicism as a social gospel, and in the application of the full faith to the ills of society. Certainly to be in the current with the sweep of the Catholic Movement, we must take to mind and heart the great dangers we are in by our unhappy politics, economics, and sociology.

#### IV

THE CATHOLIC GOSPEL is not only for all men everywhere, but for the whole of each man anywhere. It is a sublime mystery, not hidden but revealed; a heavenly secret, not preserved but clamoring for proclamation far and wide. Of its enemies, smug self-satisfaction is one, and cowardly retreat from the obligation to evangelize the mind is another. Sometimes these two defects co-exist in the same people: often it is conductive to smugness and pious self-satisfaction to rule the intellect out of court and to be inaccessible to its complaints. There is also a fear of thinking which distinguishes smug piety and false satisfaction in general. Hooker once wrote: "A number there are who think they cannot admire as they ought, the power of the Word of God, if in things divine they should attribute any force to man's reason." This comment of the judicious Hooker might almost serve as the motto to the intellectual activity which has been the fruit of the later, as of the earlier, Anglo-Catholics. The God whom we worship as Beauty and Goodness is also Truth. Revival of the ministration of beauty and rechristianization of the moral and ethical ideal went hand in hand with the steady and unremitting effort to commend the faith by, through, and to reason. For, as Bishop Lightfoot said: "The abnegation of reason is not the evidence of faith, but the confession of despair. Reason and reverence are natural allies."

Before the publication of *Lux Mundi* with its momentous significance in this regard, Hancock in 1872 had made the appeal to the truth of religion its primary criterion of validity. A brief sentence of his has profound meaning in it, though seeming to echo a platitude: "A really religious man must love the truth above everything." This note of robust virility, of stalwart outspokenness, is badly needed in our times as well as in those of our fathers. Today we are being told that religion is but one of many refuges from reality, that the "religious" person is but seeking an escape from truth. Seven years after Hancock's utterance, that vivid person, Stewart Headlam, in one of his penetrating sermons said: "Take nothing for granted. . . . Use your reason; the Church does not ask for less than that, but for very much

(Continued on page 19)

# Sources of Our Faith and Our Faith in the Sources

## The Old Testament

By the Rev. Cuthbert A. Simpson

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**L**IBERAL CATHOLICS accept and welcome the results of literary and historical criticism. It follows, therefore, that their estimate of the Old Testament as one of the sources of their faith differs considerably from that of the Fundamentalists. For the Fundamentalist, the Old Testament is the word of God, because it contains definite commands given by God to Noah, to Abraham and the patriarchs, to Moses, and to the prophets. These commands were couched in clear and unmistakable language, and there could be no doubt as to their meaning. Their apprehension did not depend upon the ability of the human mind to discern the hand of God in history, to hear the voice of God speaking in everyday life. Everything was definite and straightforward. God spoke to Israel, as a father speaks to his child, telling them what they were to do, and how they were to worship Him. It is true that by this uncritical reading of the Old Testament God seemed at times to be strangely contradicting Himself, as when, for instance, having through Moses explicitly commanded sacrifice,<sup>1</sup> He later expressed His abomination of the cult;<sup>2</sup> but these contradictions could be, and were, explained away, though one can perhaps detect in the arguments a certain underlying uneasiness as to the cogency of the reasoning employed, and an only partially concealed regret that the Deity had not seen fit to be more consistent.

It was the fact of the existence of these contradictions and inconsistencies within the Old Testament, together with other difficulties, which gave rise to modern literary and historical criticism. The other difficulties alluded to in the preceding sentence were of two kinds; first, the presence of curious duplications and repetitions in many narratives, as, for instance, in the story of Jacob's deception of Isaac, where Jacob twice approaches his father, and twice receives his blessing;<sup>3</sup> and, secondly, the immorality and savagery of many of the commands purporting to have come from God.<sup>4</sup> It was this second group of difficulties which were the more insistent, for they involved not merely inconsistencies and duplications within the Old Testament itself, which would not, perhaps, be apparent except on a close study of the text, but a radical contradiction of our Lord's revelation of the character of God. Any suggestion that the Church should rid itself of this embarrassment by a wholesale denial of the validity of the Old Testament revelation, was rejected by thoughtful men as offering no solution of the problem. The Old Testament remained as the sacred book of the Jewish Church, from which Christianity had sprung; to reject it was to leave Christianity hanging in mid-air, without foundations. Its inconsistencies and immoralities had to be explained and accounted for, in view of the indubitable fact that Christian monotheism was frankly derived from the Jewish Church. The way in which the people of Israel had attained that faith was therefore a matter of fundamental importance.

The limits of this article do not permit anything approaching a detailed account of the steps by which the modern critical reconstruction of the Old Testament was reached. Only the salient

**T**HIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

points of the process can be mentioned. Of primary importance was the establishment of the fact that the Pentateuch was not the work of one man, but was composed of four independent documents, which had been placed together by a succession of editors. The oldest of these documents is to be dated about the year 850 B C., if not earlier, and the latest about 450. The editors treated their material in various ways. Sometimes they

were content to place a section of one document after a section of another. At other times, when two or more of them told the same story with variations, they would interweave the respective accounts in an intricate fashion,<sup>5</sup> frequently preserving both variations at the expense of consistency. When it is realized that these four main sources have themselves been in part composed from earlier oral, and possibly written, traditions, and that even after 450, the date of the latest document, further supplementary additions were made to it, it is seen that the Pentateuch represents a literary growth of some five hundred years. And the fact that its component documents were, each of them, written to advance certain religious ideas, differing to a varying extent from each other, will explain many of the contradictions and inconsistencies within the whole, contradictions and inconsistencies which the successive editors did not feel it was in their province to remove.

**A** SECOND POINT established was the fact that the present form of the Books of Judges and Kings, and also of the Books of Samuel, is the result of extensive editing of older material. The editor of Judges took as the foundation of his work ancient stories of tribal heroes, probably founded on fact, and set them in a framework of his own, which represented these local warriors as national leaders. It will easily be seen that this device, which implied the existence of a national unity, not as a matter of fact achieved until the time of David, conveyed an entirely wrong impression of the stage reached in the political development of Israel before the institution of the monarchy. But not only was an erroneous picture given of political conditions. The editor, by representing the, as he thought, successive oppressions of the people as being due to religious apostasy, and the judges as being raised up by divine intervention when the nation repented of its backsliding, gave a religious turn to what was, in its original form, simply secular history. Once the fact of this editing has been grasped, it becomes evident that there are in the Book of Judges two kinds of material—ancient stories containing at least a kernel of historical truth, and reflecting with some adequacy the conditions of the Israelite tribes during the period immediately following their entry into Palestine; and editorial comment, of no historical worth except as an indication of the philosophy of history held by the religious leaders of the nation in the sixth or fifth centuries before Christ.

Similarly with the Books of the Kings. The editors had at their disposal the official records of the court, the archives of the Jerusalem temple, and certain popular tales, such as the stories of Elijah and Elisha. From these they made selections, utilizing

<sup>1</sup> E.g. Numbers 28 and 29.  
<sup>2</sup> Cf. Isaiah 1:11-15; Amos 5:21f.  
<sup>3</sup> Genesis 27:22, 23, 27.  
<sup>4</sup> E.g. I Samuel 15:1-3; Deuteronomy 7:1f.  
<sup>5</sup> The People and the Book, ed. A. S. Peake, Oxford, 1925, contains an excellent article by T. H. Robinson on The Methods of Higher Criticism, which, as an example, shows step by step the separation of the two interwoven accounts in the first chapter of the story of Joseph, Genesis 37.

for the most part, only that material which would best lend itself to teaching the lesson which they wished to convey—that faithfulness to the God of Israel resulted in prosperity, and disobedience in calamity. Their own comments, frequently historically unjustified, were directed to the same end. It is recognized, accordingly, that here too, as in the Book of Judges, the distinction must be made between two kinds of material—that which contains historical information, and that which is the (frequently mistaken) comment of the editors.<sup>6</sup>

**A** THIRD ACHIEVEMENT of the critical study of the Old Testament is the recognition of the fact that the prophetic books are also editorial compilations. This was a discovery of prime importance. An uncritical reading of the Book of Isaiah, for instance, results in the impression that that prophet was largely interested in predicting events which were not to happen until, in some cases, three hundred years or more after his time. But the application of the critical method to the book has revealed that only a very small part of the material contained therein comes from the prophet of the eighth century; and that in that material he deals entirely with the circumstances of his own age, giving utterance to the divine condemnation of the immoral policies pursued by the statesmen of Judah, and declaring the punishment which God was about to inflict upon the nation for its failure to trust in His almighty power. Isaiah, that is, prophesied for his contemporaries. So, too, did Amos, Hosea, and Micah. Their prophecies were written down, partly by the prophets themselves, partly by their disciples, and preserved. Hundreds of years later, certain men of insight, discerning that their utterances contained truths which were significant for all time, and realizing that they would not be read by the ordinary man unless they were presented in a form relating them to "modern" conditions, edited them by interpolating their own comments and anonymous prophetic oracles and eschatological poems. Since by far the greater part, if not all, of this material was of a later date than the prophetic works thus edited, the result was the impression, which for so long remained dominant, that the great prophets were chiefly concerned with prediction. The realization, however, that, with some minor exceptions, the books of the prophets in each case contain material originating over a period of from two hundred to five hundred years, effects a striking change in our view as to the nature of their significance.<sup>7</sup>

These are the main points of what may be called the analytical work of the critics, and it should be noted that they were established by means of a searching study of the text of the Old Testament itself. Criticism did not begin with certain pre-conceived theories, into conformity with which the text was forced; but, confronted with contradictions and inconsistencies in what was traditionally held to be the record of God's self-revelation, it attempted honestly to face those difficulties, with a view to making ultimately a reconstruction of the material at hand, and so discovering just how Israel actually did come to that faith which was essential to the Incarnation. To this reconstructed record we now turn.

Once again, the limits of this article will permit only a very summary outline of the development. It begins with a group of nomad tribes, emerging from the desert into Palestine, the worshipers of a god whom they called Yahweh, and whom they believed to be in some sense localized in Mount Sinai in Northern Arabia. Other minor deities also claimed their attention, but Yahweh stood out from these in individuality and power. This Yahweh was a dread god, manifesting himself in the volcano, the earthquake, the storm; a god whose primary characteristic was destruction; a god of war, who seized upon his devotees, and,

without care for their survival, hurled them frenzied into battle, that his wrath might be glutted with the blood of his enemies.<sup>8</sup> In the mind of these tribes morality had little or no connection with the religion of Yahweh.<sup>9</sup> This connection was established by Moses, who taught the group of tribes who came under his influence that their God was a moral being, who was roused to action not only in moments of crisis, but who was interested in their everyday life, who demanded justice in the relations between man and man, and clan and clan; that he was a creating as well as a destroying Deity.

This teaching was a tremendous step forward in the direction of a true idea of God. The creative note thus sounded received a strengthening as a result of the contact of the Israelites with the peasant religion of Canaan—the worship of innumerable local deities, the Baals, who were regarded as the givers of rain, the dispensers of fertility. The Israelites, when they settled in Palestine, and turned to agriculture, would quite naturally take the precaution of propitiating these gods, whose business it was to bestow prosperity, and whose province seemed at first in no way to encroach upon that of Yahweh. There were consequently for a time two poles to their religion; on the one hand, Yahweh, terrible and just, and on the other, the Baals, benign and amoral. But Yahweh through His very uniqueness was strongly individual. From the first there had always been in His character, as they had grasped it, a note of jealousy and intolerance of other gods. The Baals, however, because of their number and similarity, had little or no individuality, and were certainly in no way intolerant. The result was that little by little the Baals were absorbed into Yahweh, and came to be regarded as local manifestations of Him. The Baal sanctuaries were taken over by Yahwism. The stories of theophanies told at the local shrines were revised so as to make Yahweh the deity who had thus revealed Himself. The sacrifices and gifts which would ensure fertility were brought not to the Baals, but to Yahweh, who was now regarded as the God of the land, the bestower of prosperity. This syncretism had two results, one good and the other bad. In the first place it related the religion of the people more closely to their everyday life. It provided Yahwism with institutions which were necessary for it to survive in these new surroundings. It impressed upon the Israelites the creative side of the divine character. On the other hand, however, the new familiarity with Yahweh weakened the idea of His transcendence. The immoral character of much of the Baal worship, taken over and offered to Yahweh unchanged, blurred the stern nomad morality, which, under Moses, had come to be derived from Him. The rivalry of the sanctuaries tended to dissipate the unity of Yahweh, and virtually, though not nominally, to substitute pagan polytheism for monolatry.

**I**T WAS AGAINST these latter effects of the syncretism that the great prophets of the eighth century raised their protest. They proclaimed afresh the majesty and transcendence of Yahweh. They insisted that Israel existed for Him, and not He for Israel. They thundered out His moral demands, presenting them as the guide of life, domestic, national, international. They condemned the easy-going worship of the sanctuaries as a self-centered dishonoring of God. But in all this they made no call to repentance, for they believed that the nation had gone too far to retrace its steps. Repentance was henceforth impossible, only doom awaited a people who had apostatized from their God, and they announced in words pregnant with horror how this doom would come.

The predictions of Amos and Hosea were fulfilled. The Northern Kingdom fell before the Assyrians in 722, but the Southern Kingdom of Judah remained, though now a vassal state of the Assyrian Empire, for more than a hundred years. In the last

<sup>6</sup> J. A. Bewer in *The Literature of the Old Testament*, Columbia University Press, deals admirably with the material in Judges, Samuel, and Kings. This is a standard, popular, though scholarly, work on the subject, and the best book of its kind in English.

<sup>7</sup> For the prophets, Cf. Bewer, *op. cit.*, also T. H. Robinson, *Prophecy and the Prophets*, Scribners, 1923.

<sup>8</sup> Reflections of this destructive note in the Hebrew idea of God, a note which was never entirely lost, are to be found in Judges 5; Isaiah 2:12-19; Psalm 29; et al.

<sup>9</sup> This is not to say that they were immoral, but simply that the sanctions of their morality did not derive from Yahweh. The Old Testament is by no means lacking in indications of the austere morality of the desert.

quarter of the seventh century a program of reform<sup>20</sup> was published, which endeavored to give effect to the demands of the prophets by purifying the cult. But before this could be implemented, Judah fell before the Neo-Babylonian forces, and the exile supervened. The center of gravity for Yahwism now shifted for the time being to Mesopotamia. There the spiritual leaders of the nation worked out a thorough and far-reaching reformation. Forced by their contact with other peoples, who made great claims for their gods, they thought out the implications of their faith. The result was an explicit monotheism,<sup>21</sup> the belief in Yahweh as a holy God, who had chosen Israel to be his holy people. It was the vocation of Israel to maintain that holiness, and this could be done only by a policy of rigid national and religious exclusiveness. The history of the nation was rewritten to enforce this lesson,<sup>22</sup> and ancient customs which lent themselves to the realization of this policy were codified, given the status of law, and ascribed to definite commands of Yahweh, mediated through Moses. When as a result of the conciliatory policy of the Persians, who in 539 gained control of the Babylonian empire, the re-establishment of Jerusalem as the national and religious center of the people of Yahweh was permitted, the exclusiveness which had been built up among the exiles was, though with some difficulty, enforced in the Palestinian community, and became dominant.<sup>23</sup> The Priestly Code was adopted, the people ceased to be a nation and became a Church. They devoted themselves to the fulfilment of the Law, and waited eagerly for the day when God would intervene in human history, and exalt them to the position to which they were destined by the fact of the Divine choice.<sup>24</sup> The prophetic books were edited to encourage this hope, and the prophets thus (erroneously) represented as alternating their oracles of doom with messages proclaiming the future glory of the nation.<sup>25</sup> It is this messianic belief which forms one of the chief links between the Old Testament and the New.

Such is the development of the religion of Israel in its main lines, as it has been reconstructed by the critical method. Other trends of thought are reflected in the Books of Job, Proverbs, and Ecclesiastes, non-nationalist, non-legalist, and more universalist in their scope, showing that even in the fourth and third centuries there were in Jewry men who, if they did not attain the lofty splendor and missionary enthusiasm of Deutero-Isaiah<sup>26</sup> at least shared his outlook in that their religion was not bounded by the limits of their own nation. These men show that Judaism was not altogether uninfluenced by the impact upon it of Hellenistic culture, and are accordingly, in a sense, harbingers of Christianity.<sup>27</sup>

**F**OR THOSE who accept this reconstruction in its broad outlines, the result is a radical change in their belief not in the fact, but in the media of divine inspiration. The center of gravity is shifted from a few outstanding individuals to the body of the faithful as a whole. The fact that God inspired the leaders of the people, as Moses and the prophets, to reveal his character and to declare His will, stands firm. But those leaders did not appear out of all relation to their times. They were influenced by the development which had preceded them, and, in part, because of that development were able to respond to the voice of God

<sup>20</sup> Now contained in the Book of Deuteronomy.

<sup>21</sup> The great prophets were clearly monotheists, but their monotheism remained implicit. The nation as a whole, before the exile, did not advance beyond monolatry.

<sup>22</sup> The editorial process referred to above as the second point established by the critical method.

<sup>23</sup> The Books of Jonah and Ruth may be noted as protests against an extreme form of this exclusiveness.

<sup>24</sup> This hope appears to have been held in some form even before the exile. Cf. Amos 6:18. Expression of the post-exilic expectation is found, for instance, in Isaiah 9:2-7; 11:1-8.

<sup>25</sup> Cf. what was said above regarding the third point established by the critical method.

<sup>26</sup> The prophet of the sixth century who composed the oracles contained in Isaiah 40-55.

<sup>27</sup> It may be noted here that the Psalter contains material giving expression to every type of religion found in the Old Testament.

calling them to direct it in a new phase. Furthermore, when the prophets had delivered their message, it was the Church which preserved it, made it its own, and ultimately gave it its authority. Had the message of the prophets not eventually commended itself to the Church, it would certainly not form part of our tradition today. Witness the fact that the message of the "false prophets" has been lost; they are "false" because the corporate consciousness of the spiritual community, under the guidance of God, failed to stamp their doctrine with the seal of its approval.

In other words, it was through the corporate consciousness of the Church that the Holy Spirit worked then as now. The leaders had their parts to play in mediating His message, but it must not be forgotten that frequently in their lifetime they were not accepted as leaders. This is certainly true of the great prophets of the eighth century. Amos was expelled from Bethel, and the preaching of Isaiah was evidently without immediate effect except upon a small group of disciples. It was due to the faith and constancy of these disciples that they were later recognized as the inspired messengers of God. It will therefore cause us no disquiet when we realize that the books which have traditionally been assigned to certain outstanding figures are largely composed of material emanating from authors and editors of a later age. For they too were working in the power of the Spirit, content themselves to remain nameless as they enshrined the teaching of their masters in a frame, often calculated to bring out its hidden lights and shadows, and to make it speak to the heart of other ages than that for which it had been delivered. Such a sentence as, "It is with reluctance that one is driven to assign a thought so finely expressed to an interpolator"<sup>28</sup> is meaningless to those for whom inspiration reaches beyond the individual to the whole Church.

The Old Testament in its present form is then the product of the corporate life of the people of Israel, extending over a period of a thousand years or more. It represents their response to God, teaching them, leading them, guiding them. Underlying the book is the living tradition which is prior to it, and which will enable us to recognize its value and it is this which we must try to apprehend, and to which we must endeavor to respond. Our tendency is possibly to be content with the book, to limit our response to that. But to limit our response to the response of Israel to God is to thin the stream of the tradition, to ignore the Spirit which has given the letter birth.

And it is the whole tradition which is valid, the whole Old Testament which is the record of God's revelation of Himself, and of Israel's response thereto. To deny inspiration to those passages which, not without reason, offend the moral sense of Christianity, is to fail to respond to the truth to which they give expression. Deuteronomy 7:2, 3, might seem to be simply a manifestation of bloody intolerance. But underlying it is the hardly won conviction that the immoralities of the Canaanite religion must no longer be allowed to flaunt themselves in the worship of Yahweh. It indicates an advance in the apprehension of him as a moral being. This truth is expressed in terms which, on other counts, reflect a still inadequate idea of God, but to admit this is not to deny inspiration to those who were insisting that His worship and His worshipers must be clean. The passage forms part, and an important part, of Israel's response to God's self-revelation.

Again, the genealogical tables which comprise the 10th chapter of Genesis might seem to be without religious significance. Yet they represent the conviction, held by those who compiled them, of the unity of the human race, a conviction which prepared the way for the universalism of Deutero-Isaiah. This early stage of universalism is as much a part of God's revelation as are the lofty periods of the great prophet of the sixth century. The essentially Protestant attempt to shut up the revelation into selected passages, to say, "that is inspired which finds me," cannot be allowed, for it is a response, not to the living tradition, but merely to the book which it produced, and it isolates the individual writing from the Church which gave it its authority. Similarly

<sup>28</sup> Skinner on Isaiah 48:17-19, Cambridge Bible, first edition.

must the "proof-text" method of exegesis be rejected as an isolation of the part from the whole, as an ignoring of the living tradition. The Old Testament points forward to Christ, not in virtue of the fact that certain passages speak of a coming deliverer, but because the progressive self-revelation of God, to which the book is a response, will find completion only in the Incarnation.

Liberal Catholics in accepting the results of criticism are not assenting to an undermining of the foundations of the Christian faith. Rather they are welcoming a discipline which has delivered the record of God's self-revelation to Israel from the realm of legend, and placed it in the clear light of history, where, examined and tested, it has ceased to be a source of embarrassment, while it remains a source of our faith.

#### THE SCEPTIC

*I WINK at the ancient deities,  
I pity the grovelling fool that prays  
And with my sword of mental pride  
Thrust down the lie of simpler days.*

*I bow my head to man nor god,  
Alone I chart the unknown seas;  
But who is this, so tall—so fair—  
That I am smitten to my knees?*

LOUISA BOYD GRAHAM.

#### The Later History of the Oxford Movement

(Continued from page 15)

more." In this same vein are the words of the giant of the *Lux Mundi* days, the radical in the pioneering work of social revolution, and the founder of a Religious Community of an innovative type, the late Charles Gore: "It is the test of the Church's legitimate tenure that she can encourage free inquiry into her title-deeds."

It would not be difficult to forge a catena of quotations from Anglo-Catholics of this same quality from Hooker to the recent Bampton Lecturers, from the Caroline Divines to A. E. Taylor, K. E. Kirk, and Father Thornton. The Catholic Movement speaks with the conscience of the Anglican Church and the mind of that Communion in the rational appeal to all men everywhere.

The redemption of conduct and behavior, of man's relationships with God and his fellows in society, of reason—these are some of the elements in the progress forward of the Catholic Revival. As of old God said through Moses to his people of the Old Covenant: "Speak unto the children of Israel that they go forward," so today He calls to us: to go forward and redeem men's yearnings from despair of infinite accomplishment, to validate hope by a renewal of faith; to proclaim and exemplify the heroism of supernatural sanctity; to move onward in the divine revolution of society, and vindicate reason as the strong ally of Him who is Truth.

#### Isolated Churchmen

WHAT IS THE ANSWER to the problem of isolated Churchmen? It seems to lie in a more movable priesthood. Great things have been accomplished by some of our missionary priests who have gone into the highways and byways and have sought out the Church people and have arranged services for them wherever they could. The task is often tremendous for a single priest. The best answer perhaps lies in "associate missions" where several priests living a sort of community life cover a large territory.

—The Little Chronicle.

## Churchwomen Today

Ada Loaring-Clark, Editor



IT IS VERY USUAL for people to be misunderstood and probably there are few who have been more misunderstood than the Apostle, St. Paul. He was writing to the Corinthians when it was necessary to emphasize modesty in dress for the Christian women converts of that day.

Covered Heads If St. Paul were alive today he would probably be one of the first to welcome all

that women have done and are doing to extend the Kingdom. What he wrote was for the women of his day and time. Their customs were different from those of today. All of this is pertinent to an inquiry which has come to me regarding the covering of women's heads and not those of men at Church services.

I do not think St. Paul spoke for all time and for all women, and I do not think that any one of us would suggest that it is desirable to abolish the custom which exists that men should not wear hats in church, nor is there anything unreasonable in maintaining the old tradition that women should worship with covered heads. The point seems to me to be that these and similar customs are ultimately based on our own conception of what is seemly and not on the presumed literal interpretation of St. Paul's Epistles. Tradition, long-continued, becomes custom which it is not wise to break without urgent necessity. There is no necessity to depart from this time-honored custom. It may not be law but it is expedient.

THE WOMAN'S AUXILIARY in the diocese of New York, of which Mrs. J. Ralph Jacoby is the president, forms another corps of indefatigable workers. At their October meeting the respective officers presented plans for and detailed their

New York work for the ensuing year. Training institutes for all parish officers are being held in various centers throughout the dio-

cese and the preparation for the Day of Prayer on Armistice Day is complete. The supply department is sending out its allotments and hopes to at least equal the record of last year, which sums up to the splendid total of \$45,239. The value of boxes sent to Church institutions was \$26,583; personal boxes for missionaries and their families \$6,112; boxes for diocesan institutions \$2,754; and good second-hand clothing, value \$7,778.

In the diocesan cutting-room, with its large force of volunteer workers, 10,300 garments were cut for the mission field. Christmas work included 50 personal boxes, 61 Christmas gift boxes. The altar department sent supplies to 20 missions, worth \$521.

THE REV. D. A. McGREGOR, PH.D., who succeeds Dr. John W. Suter as the executive secretary of the national department of Religious Education, is winning the admiration and loyalty of all of us. He is not yet ready to form a program for his

Interesting administration, but he has a vision which will bring every Church woman and child into active coöperation, from "Mrs. Jones

and her class of six little girls" to the various adult groups throughout the Church.

Twenty thousand little "pence cans" have been placed in the homes of Church families in the diocese of Chicago. The purpose and value of this is unquestioned. The "can" is inscribed with a prayer and is to be placed on the table at each meal as a summons to prayer and thanksgiving. Each one is expected to deposit one penny as a token of his sincerity. It is not a substitute for pledges or other gifts and not a tax, but a joyful gift.

Bishop Graves of Shanghai has sent us copies of his *Newsletter*. It is nice to know of the important work being carried on by the 24 Bible women and young women evangelists; in the boarding schools and nurses' training schools as well as in the 62 Church schools with 3,418 pupils and 216 teachers.

## Books of the Day

Rev. William H. Dunphy  
Editor



**THE OTHER SPANISH CHRIST.** By John A. Mackay. New York: Macmillan, 1933. Pp. 288. \$2.00.

**W**E OUGHT not to be satisfied to be as ignorant as we are of what people in the southern half of our Western world are thinking about—their social, political, and religious ideas. On paper their forms of government are much like ours, and nominally they have the same religion as many of us have. But somehow their governments do not work the way ours does. And even our Roman Catholic citizens do not seem to be able to understand their religious practices. Dr. Mackay comes well equipped to the task of interpreting the spiritual past and present of Spanish America—as well equipped as a Scotch Presbyterian of long residence in South America and thorough acquaintance with Spanish life and literature could be.

The Iberian soul seems to the author to be compounded of extremes. It is at once rigorously logical and passionately concrete and individual. It is proud even in its humility. It is light-hearted, yet somber and tragic. This seems to result in dissociation of theory and practice, of religion and morality.

The Spanish conquest of America had both a patriotic and a religious motive, to enhance the glory of Spain and of Christ. That the conquistadores also lined their own pockets seemed to them not inconsistent. Like our Puritan ancestors they exterminated the natives, but from opposite reasons; the Puritans because they deemed the Indians to be without souls and incapable of conversion; the Spaniards because they wanted so intensely to convert them that they brooked no resistance.

The Christ of the Spaniard's devotion is the dead Christ—dead to this world, though reigning in heaven. The favorite theme of their religious art is the Descent from the Cross. The essence of Spanish religion and art is tragedy. From this life nothing is to be expected; and the sovereign preoccupation of religion is to save, not from sin, but from death.

Yet there is, says Dr. Mackay, another Spanish Christ, a Christ who exemplifies the higher rather than the darker side of the Spanish soul; the Christ of Raymond Lull, of Bartolomé de las Casas, and countless other missionaries to the Indians, and now of such men as Miguel de Unamuno and many others. The salvation of South America must come through such as these.

CHARLES LEMUEL DIBBLE.

**LETTERS FROM AUSTRIA.** By Helena Paul Jones. London: Albert H. Stockwell, Ltd., 29 Ludgate Hill, E. C. 4. 1932. (Small 8o, illustrated, pp. 94.) 2s 6d.

**T**HIS is a very charming series of letters from one who is evidently thrilled with Austria. The charm of the country is not overlooked in the writer's admiration of Vienna. One feels a sadness at the plight of the people, greatly reduced in an economic sense but still struggling to keep alive the spirit of song and a love of the beautiful. The book will prove of value to anyone planning a trip.

E. L. P.

**ESSAYS IN CHRISTIAN POLITICS.** By the Archbishop of York. Longmans, 1933. Pp. 228. \$1.50.

**T**HIS COLLECTION of essays by Archbishop Temple was first published in 1927. The group of essays from which the book takes its title appeared as leading editorials in *The Pilgrim*, a quarterly review of Christian politics and religion. The aim is to present a Christian point of view from which to consider political problems, to stimulate the reader, to make the effort to view not alone politics but all things in the light of fundamental Christian principles. It seems unnecessary to add that anything coming from the able Archbishop Temple finds it mark.

D. C.

**KOSMOS.** By Willem DeSitter. Harvard University Press, Cambridge, 1932. Pp. 138. \$1.75.

**T**HE DISTINGUISHED Dutch astro-physicist presents in book form a series of Lowell lectures delivered by him at Harvard University, with considerable alterations and additions. The first three lectures trace the history of cosmological theory to the latter part of the nineteenth century. The fourth is devoted to the work of Prof. J. C. Kapteyn. He increased enormously our knowledge of the distance and magnitude of the stars by applying the law of statistical averages to data derived from the few stars whose distance, apparent magnitude, and real magnitude had been accurately computed. His work, together with the application of studies in radio-activity, has completely revolutionized our ideas of astronomical physics. The history of these developments is brought down to date. In the last chapter the twin enigmas of relativity and quanta are elucidated.

The lectures give an admirable sketch of the subject, with the authority of a master, and with no more technical baggage than a master needs in order to express himself. The text is illustrated with full-page plates of typical nebulae and star clusters.

C. L. D.

**GIRLS WHO BECOME WRITERS.** By Winifred and Frances Kirkland. Harper & Brothers. Pp. 121. \$1.00.

**T**HREE TWO SISTERS have given us another delightful series of biographies. This small volume contains the high points in the lives of Fanny Burney, Selma Lagerlof, Edna St. Vincent Millay, Pearl Buck, Mary Roberts Rinehart, Sarah Josepha Hale, Anna Shannon Monroe, Louisa M. Alcott, Willa Cather, and Dorothy Canfield Fisher. The authors have managed to tell about each writer just those things which appeal to the average high school girl. The book should prove a real inspiration to any young person with literary aspirations. A. P.

### Keble College

**T**HE Centenary of the Oxford Movement, celebrated the week of October 22d in Philadelphia, dates from the famous sermon by the Rev. John Keble in July of 1833 on "National Apostasy." This then becomes also his centennial year, and it is fitting that here in America he should be remembered. There stands in Oxford one special monument to him, for he is "the only individual who has been made the eponymous hero of an Oxford College."

As early as 1845 it was proposed in "a powerfully signed" address that an additional college should be founded more particularly for the sons of parents whose incomes were "too narrow" for the scale of expenditure then prevailing at Oxford, and for allaying a growing anxiety among Churchmen lest university education should lose "its definitely Church of England character and guidance." But twenty years passed before a definite step was taken toward the realization of that hope. Keble was one of the committee formed for that purpose, but he died the following year and on the day of his funeral friends suggested that the proposed college would be a fitting memorial to him. As the result of a public appeal £50,000 was subscribed by thousands all over the country and in 1868 on the anniversary of Keble's birth the first stone was laid by the Archbishop of Canterbury. The main buildings were completed ten years later when Gladstone spoke at the opening of the Hall and Library.

All these years it has been without an endowment fund. This has meant that one of the main original objects of the college, despite all possible frugality, has not been attained, for it has been necessary to raise the fees in order to carry on. An effort is being made in this centennial year to raise by national effort a fund of £100,000. This would enable the college to make substantial reduction in undergraduate expenses. No appeal is addressed to America, but there are no doubt many persons here who would wish to have a part, large or small, not only in helping the college to fulfill its historic aim but also and especially in perpetuating this living memorial of the great religious leader, poet, and scholar. The Latin motto which was given to Keble College by one of its friends was, translated into English, "Do not rely on the past; reach out to the future." But in the language of one of Keble's poems we who live in the present are "charged by the years gone by" to keep "the true way" in applying, as Professor Gavin said at the celebration in Philadelphia, "the full faith to the ills of society" as a social gospel.—*New York Times*.

# NEWS OF THE CHURCH

## Congress Dinner Draws 1,500 Guests

Dr. Bell Arouses Denial by Statement that Papacy Must Head United Church

**P**HILADELPHIA—More than 1,500 persons attended the Catholic Congress dinner the evening of October 25th. The speakers were Professor Robert K. Root, Ph.D., dean of the faculty, Princeton University, and the Rev. Bernard Iddings Bell, D.D., preaching canon of St. John's Cathedral, Providence, R. I.

Bishop Stewart of Chicago presided at the dinner. Vice-Chancellor Will Spens brought greetings to the Congress from England. The Hon. J. Hampton Moore, mayor of Philadelphia, extended the greetings of the city. Bishop Ivins said the benediction.

Dr. Root defended the Catholic Revival against what he described as "imputations of aestheticism and antiquarianism," and attacked the "theology of Subtraction."

"We are all familiar," he said, "with that school of theology which calls itself liberal or modern. I should prefer to call it the theology of Subtraction. The modernist expurgates from the Gospels every sentence that savors of the miraculous and supernatural and then undertakes to present what he has left."

"It seems to me that the authors of our existing Gospels were convinced the Jesus of Nazareth was the promised Messiah and in an unique sense of the phrase, the Son of God, and that the whole of their narratives has been shaped and determined by this belief."

"The devout Protestant Christian strives to keep vivid in his memory an historic event of long ago. The Catholic not only remembers but is himself an immediate eye witness. The Protestant with his eye fixed on a Book, is of necessity an antiquarian. The Catholic, with his gaze fixed on the altar, is the only complete modernist."

Dr. Bell, in a fiery address, expressed the hope that when eventual Church unity is achieved, it will be under the Bishop of Rome.

"It is the hope of most Catholics," he said, "that when unity of faith is realized, it will be achieved under the earthly guidance of him who sits in Peter's seat, the Bishop of Bishops, the Bishop of Rome."

Dr. Bell said: "The national apostasy which Keble feared and fought in 1833 has reached world proportions today. No important activity is today Christianly motivated."

He declared that, in short, people have created a tawdry and showy world in which neither rich nor poor find much of peace or joy and in which the whole of civilization trembles, ever on the brink of humiliating and fearful collapse. He sternly criticized birth control, charging that marriage has been degraded.

## Enthusiastic Throng Celebrates Centenary At Sixth Catholic Congress in Philadelphia

### Visiting Clergy Fill Philadelphia Pulpits

**P**HILADELPHIA—At morning and evening services on October 22d, visiting bishops and other clergy preached on the theme of the Catholic Revival in many Philadelphia churches. Fr. Joseph, superior of the Order of St. Francis, preached at St. Clement's at 11 A.M., and Bishop Ivins that evening. The Rev. Shirley C. Hughson, superior of the Order of the Holy Cross, preached at St. Mark's at 11 A.M.

The Rev. Vincent Tonks, vicar of St. Sampson's Church, York, preached at St. Luke's, Germantown, at 11 A.M., and Bishop Booth, of Vermont, preached at 8 P.M. Bishop Booth preached at St. Timothy's, Roxborough, at 10:45 A.M. Bishop Wing, of South Florida, preached at the Church of the Good Shepherd, Rosemont, at 11 A.M. Bishop Jenkins of Nevada preached at 11 A.M. at St. Luke's, Lebanon. Other visiting preachers included:

The Rev. Charles Townsend, Jr., rector of St. Stephen's Church, Providence, R. I.; the Rev. Robert Gay, of Cornwall, N. Y.; Canon Noel E. C. Hemsworth, of Bermuda; the Rev. Dr. Frank Gavin, of General Theological Seminary, at the Church of the Redeemer.

Bishop Stewart, in interviews the following morning, emphatically denied that the true goal of the Anglo-Catholic movement is submission to Rome. His stand was endorsed by Bishop Ivins.

"There cannot be complete union with Rome," said Bishop Stewart, "until the papacy surrenders its postulate, which is that you must be in communion with the Roman Church to be a Catholic. We are seeking a reunion of all Christian faiths by conference and not by controversy."

In a statement issued by the Rev. C. Clark Kennedy, secretary of the Congress, the committee in charge disclaimed any responsibility for Dr. Bell's address. The resolution read:

"The Congress committee had scrutinized the papers to be delivered before the sessions of the Congress previous to its opening. The speeches at the dinner we had supposed would be extemporary and the committee, therefore, is in no way responsible for anything which may have been said at the dinner, does not endorse any statement made, nor any position assumed."

Dr. Bell expressed surprise that the Congress should feel it would be expected to endorse his remarks.

"I never expected anyone to endorse my address," he said, "but a copy of my address was in the hands of the Congress secretary several hours before I delivered it."

The Revival and the Kingdom of God is General Subject; Foreign Dignitaries Send Greetings

**P**HILADELPHIA—The Catholic Revival is facing its second century with earnest Catholics throughout the world encouraged by the realization that theirs is no isolated movement, but a living force in the Church, claiming its thousands and tens of thousands of followers.

The American Centenary Congress, with its 10,000 participants in the Solemn Eucharist here October 24th at which the Presiding Bishop preached, and the English Congress the past summer, with its 75,000 members, are two impressive outward and visible signs of the spirit of the Oxford Movement which is so strengthening the Church.

Congress officials estimated that about 3,000 Churchmen had registered as members of the Congress.

Greetings were sent the Congress by the Archbishop of Canterbury, the Archbishop of York, the Bishop of London, the Primus of Scotland, Bishop Brewster of Maine, Bishop White of Springfield, the Bishop of Fond du Lac, Archbishop Athenagoras, of the Greek Orthodox Church of North and South America; Bishop Hoda, of the Polish National Catholic Church, and the Metropolitan Platon, of the Russian Orthodox Church.

The Congress closed here the night of October 26th after the presentation of a paper by Bishop Manning of New York on the Future of the Kingdom. Bishop Ivins of Milwaukee, Congress chairman, made the closing address. The subject of the sessions was the Catholic Revival and the Kingdom of God.

Churchmen from all parts of the nation began arriving here October 21st, and the next day, Sunday, most of the churches throughout the city and neighboring territory were filled to the doors by throngs of worshippers. Special services were held in a number of churches.

### YOUNG PEOPLE PARTICIPATE

The youth of the Church was called upon to lead a revolt against present-day irreligion at a gathering of nearly 1,000 young people at the Bellevue-Stratford at 4 P.M., October 22d. The principal speaker was the Rev. John Crocker, student chaplain at Princeton University.

Fr. Crocker declared there is an openness of mind on the part of the students today that did not exist seven years ago. He said there is no great movement toward religion, but the opportunity for such a movement has increased.

"The leaders of the Catholic Revival taught clearly what authentic Christianity was," Fr. Crocker went on. "They taught

that God not only gave orders but gave Himself. They taught that our Lord was ever communicating with us. They taught what Christianity was and what it could do."

He warned that there is always a danger that a movement, having attained a measure of success, will lose in "spiritual caliber."

The Rev. Dr. Leicester C. Lewis, rector of St. Martin-in-the-Fields, Chestnut Hill, presided. Bishop Ivins appealed to the young people to take a greater part in Church activities.

Fr. Tonks, bringing the greetings of the English Congress, said: "We are winning. I say this with more assurance than some, because I am in touch with the movement all over the world. We are going forward, and are going to win."

#### THE FIRST SESSION

The ballroom of the Bellevue-Stratford was filled to capacity when the first Congress session opened the evening of October 23d.

Bishop Taitt welcomed the visitors. The speakers on the program were the Rev. William A. McClenthen, D.D., rector of Mt. Calvary, Baltimore, who spoke on the Beginning of the Revival; and the Rev. Dr. Gavin, who spoke on the Development of the Revival.

After speaking of the conditions which confronted the leaders of the movement, Dr. McClenthen said:

"The divine origin of the Church and the method by which it was perpetuated through the centuries must be asserted and explained. It must be fearlessly taught that the Church of England, not forgetting the Protestant Episcopal Church in the United States, was not a Protestant sect; that in spite of defects it was a part of the Holy Catholic Church.

"It must be taught that the true doctrines of the Church are the same as those of the first centuries when the Church was not divided. If enough people could be convinced of these facts, the destructive schemes of reformers in and out of Parliament could be successfully opposed.

"The technique adopted was simple, rather commonplace, but dignified and in the end amazingly efficacious. Tracts, preaching, lectures, magazine articles, books, translations of ancient writers were put into the hands of the people."

The paper closes with a summing up of the results of the first years of the movement. First, the attacks on the Church ceased, hostile legislation stopped, and a more friendly and coöperative spirit was manifested throughout England. Another result was that a very considerable number of people in England and America decided that they were really Catholics and began to live and worship accordingly. A third obvious result was a stirring up of controversy, and the leaders of the movement were subjected to much persecution which was only to be expected whenever a great reform was taking place.

Dr. Gavin discussed the later history of the Oxford Movement from 1845 to today. His paper is published elsewhere in this issue.

A Solemn Eucharist in honor of the Blessed Sacrament was celebrated at St. Mark's Church at 11 a.m. The Rev. Joseph Patton McComas, D.D., vicar of St. Paul's Chapel, New York, was the preacher.

### Mrs. Will Spens Addresses Church Women at Informal Luncheon in Philadelphia

PHILADELPHIA—Mrs. Will Spens spoke informally to a group of Church women gathered at a luncheon in her honor on October 26th. She said that women in England who are members of the Anglo-Catholic Congress try to help the movement in ways that are open only to women. She mentioned the many churches which had been furnished with vestments through the women members of the English Congress. She spoke also of the information as to Catholic principles which women often had opportunities of giving to other women not yet interested. "And we all might read more," Mrs. Spens said. "We might always have at hand one book on the Catholic faith which we are reading. Thus we keep abreast of the progress of thought and in line with the course of history."

After the luncheon, there was an opportunity to greet Mrs. Spens and Miss Malcolm Wood, one of the secretaries of the Overseas Association of the Anglo-Catholic Congress, who also was a guest. There were more than 100 present.

#### BISHOP BOOTH ON DEVOTION

Following the great Congress Eucharist on October 24th, the Congress began its second session at 3 p.m. The first speaker of the afternoon was Bishop Booth of Vermont. His subject was The Revival of Personal Devotion.

After a preliminary explanation as to how the revival of doctrine led naturally to an increase in personal devotion brought about by the publication of tracts and public teaching, as well as the reestablishment of Religious Orders who introduced once again retreats for lay people, Bishop Booth dwelt at considerable length upon the devotional literature that appeared in England at that time, especially that from the pens of the celebrated Dr. Pusey and Fr. Benson.

"Devotion," he said, "cannot be left to chance but must be deliberately grounded upon those abiding principles which have been tested through the experience of the Church and have proved to have within them the power to bind the soul ever more closely to Almighty God. The essence of this abiding devotion or obligation has ever centered in the will to pray. The careful adherence to the laws of the Church is not incidental to the development of true devotion; it is of the essence. So the rule of life is of vital importance in the building up of personal devotion. This the Religious Orders and retreat conductors have repeatedly taught. Here the Revival comes most intimately in touch with personal devotion in the Church today."

In speaking on the subject of confession, he said that "surely the time has come for us to have done with the idea that confession is partisan. It is not only Catholic, but today it is scientific and practically often necessary for the life of the soul."

Bishop Booth closed his intensely spiritual paper by showing the tremendous spiritual advance that had resulted from the Oxford Movement, declaring that men and women were more and more finding

mental and spiritual satisfaction from the uncertainties and distractions of the world today by having learned how to live the truly spiritual life.

#### DR. CRAM ON WORSHIP

Dr. Ralph Adams Cram of New York, the other speaker of the afternoon, had as his subject The Revival of Corporate Worship.

As was to be expected, Dr. Cram, who is an internationally recognized authority in the realm of architecture, gave a most illuminating and valuable address. He began by defining the true meaning of worship as being both interior and exterior and by stating that public or corporate worship had received a tremendous impulse and revival in the Anglican Church under the influence of the Oxford Movement which began in 1833. He said:

"It would be impossible to exaggerate the magnitude of the Oxford Movement in re-asserting the essential Catholicity of the Anglican communion and, in a sense, establishing it, in principle at least, as an integral part of the Holy Catholic Church."

Dr. Cram made certain criticisms of the Eastern Orthodox, Roman, and Anglican rites and commended the work that modern ecclesiastical experts have done and are doing to correct and improve upon the mistakes of the past, and declared that a vital reform has already gone far and will surely go farther still.

In conclusion, the speaker said that "liturgical restoration and redemption, particularly in the case of public worship is one of the great contributions that has been made by the Oxford Movement."

#### FR. HUNTINGTON ON THE INDIVIDUAL

The subject of the evening session was the Kingdom and Human Society.

The first speaker of the evening was the Rev. James O. S. Huntington, D.D., founder, and for many years superior, of the Order of the Holy Cross.

Fr. Huntington spoke on the subject of the Worth of the Individual. He made clear the differentiation between the two words "individual" and "person" and stated that the meaning of the title of his address was the Worth of the Individual Person. He stated that "it was by the development of Israel's morality and religion that a new emphasis was laid upon the individual person. There is an increasing recognition of the moral responsibility, and the consequent spiritual dignity, of man as man, of each and every man."

"The whole presentation of the individual in the New Testament," he said, "centers round the Person of the Incarnate Son of God, Jesus Christ. His teaching is the commentary on His own life. It was the fact that God had become Man, had made Himself, as Man, the Head of all men and of every man, which was to give unique and peculiar worth to human life in every individual, however poor, or ignorant, or debased, or degraded. The fundamental teaching of Jesus as to the individual is his supreme value as made in the image of God, made to attain to the likeness of God, made to become and to be a son of God."

Fr. Huntington touched on the philosophy of Bolshevism and said that

"the renunciation of the perfect Bolshevik, or Communist, could not properly be termed

self-sacrifice; he does not give himself, but he is taken; he allows himself to be taken, and his sacrifice is completed by his whole-hearted acceptance of his fate. We have many lessons to learn from the gigantic experiment going on in Russia, and not all the lessons are warnings. But one lesson he who runs may read; that, as Miss Petre says in an article in the *Hibbert Journal* for last autumn: 'It is God who just makes all the difference, for without Him there is no personality, and without personality there is, for us, no God. We always knew that He is our Beginning and our End—from Bolshevism we have learned that He is also our Escape.'

The speaker then went on to show how the Anglican Church, under the influence of the saintly leaders of the Oxford Movement, brought home to poor struggling humanity the sense of their individual worthiness in the sight of God.

Fr. Huntington ended his paper by pointing out that each of the sacraments of the Church is administered in the first person: "I baptize thee," "I absolve thee," "Defend this thy child," "Preserve thy body and soul," all emphasizing the importance of the individual soul.

The Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, the other speaker that evening, kept his audience alert as in forceful terms he emphasized the fact that the Catholic religion was a social religion and had a distinct message to offer to a world torn by chaos and unrest. His paper is published elsewhere in this issue.

Solemn Eucharists were celebrated at St. Clement's Church and at St. Alban's Church, Olney, at 11 A.M., October 25th.

The Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, was the preacher at the Congress Requiem at St. Clement's.

The Rev. John Rathbone Oliver, M.D., author, was the preacher at the Solemn Eucharist with intention for Altar Guilds at St. Alban's.

#### EXTENDING THE KINGDOM

After attending the Solemn Eucharists held in St. Clement's and St. Alban's Churches in this city this morning, the Centenary Congress of the Episcopal Church met for its afternoon session at the Bellevue-Stratford Hotel. The general theme of this session was The Extension of the Kingdom of God.

The first speaker was the Rev. William M. V. Hoffman, Jr., assistant superior of the Society of St. John the Evangelist. He had as his subject the Revival of Evangelism. He began by quoting a recent paper by Dr. Burton S. Easton who said that "missionary activity is not part of the work of the Church of Christ. The Church of Christ has no other work." Fr. Hoffman then emphasized the fact that evangelism or the missionary spirit must motivate all Christian people; but it was not solely the work of the organized ministry, but the responsibility of all baptized people to spread the Gospel either through personal contacts or through organizations devoted to the purposes of conversion. He gave an evaluation of the Groups, or First Century Christian Fellowship.

Much of Fr. Hoffman's paper had to do with the consideration of parochial or

#### Movies of English Catholic Congress Shown

PHILADELPHIA—Under the auspices of THE LIVING CHURCH, motion pictures of the Anglo-Catholic Congress held in London and Oxford last July, in commemoration of the Oxford Centenary, were shown at the American Congress in session here. The pictures, taken by the editor and by Alexander Greene of Chicago, showed the solemn High Mass at the White City Stadium, the Eucharist in the quadrangle of Keble College, and scenes of some of the pilgrimages. By request, a second showing was given to accommodate the Congress members who had been unable to attend the first presentation.

preaching missions which began in the Anglican communion shortly after the Oxford Movement through the revival of Religious Orders. He contrasted the difference between a Protestant revival and a Catholic mission and gave an illuminating description of the technique of a parochial mission.

Bishop Jenkins, of Nevada, brought a vigorous missionary message. In his plea for greater support and interest in missions, he stressed the importance of recognizing more fully that the acceptance of the Fatherhood of God of necessity includes the recognition of the Brotherhood of Man.

To claim the Fatherhood of God and to deny the Brotherhood of Man is blighting heresy. It is destructive to social health and ultimately to religious faith.

Bishop Jenkins declared that the field of the Church is the whole world, and in a striking manner revealed the fact that in the homeland, both far and near, the Catholic religion is unknown to myriads of our tongue and blood. Hundreds of counties and a multitude of towns and villages, not to speak of the great open country with its thousands of hamlets and tens of thousands of school districts, have not yet seen this Church of ours at work, and many of that countless number have never heard of its existence. "In the face of such a picture," said Bishop Jenkins, "no one here, and no one we represent, can be indifferent to its challenge."

Bishop Jenkins closed his address by appealing for a more generous support of the missionary work of the Church as a tribute to the great contribution and impetus which the Oxford Movement had given to the Anglican communion.

Clifford P. Morehouse, editor of THE LIVING CHURCH, presented a short paper on the Church Press, which he emphasized as one of the most powerful missionary agencies in the Church. "A Catholic Church paper in every Catholic Church home" was the ideal he urged.

The Rev. Frederic S. Fleming, rector of Trinity Church, New York, and vice chairman of the Congress, presided at the afternoon session.

#### THE FINAL DAY

Bishop Wing was the preacher at a Solemn Eucharist for Missions at St.

Elisabeth's Church at 11 A.M., October 26th. Bishop Stewart was the preacher at a Solemn Eucharist for Religious Orders at St. Luke's, Germantown.

Two distinguished scholars of the Anglican communion, both laymen, presented papers at the afternoon session. One was Dr. Wilbur M. Urban, professor of philosophy in Yale University. The other was Dr. Spens, of England.

Dr. Urban had as his topic the Practice of the Presence of God.

He outlined the attacks that are being made on the visible Kingdom of God, especially those of an unconcealed atheism. He mentioned also the New Erastianism which had arisen and stated that whereas the old Erastianism, against which John Keble and his assistants in the Oxford Movement fought, endeavored to reduce the Church to a mere arm of the State, the New Erastianism would make of the Church, and of religion as a whole, a mere instrument of social welfare and control.

The speaker concluded his address by warning his hearers that the times are still grave.

"On the surface, we are still caught in the backwash of naturalism and humanism, but beneath the superficial currents we are aware of a ground swell which is bearing the hearts and minds of our fellows, often against the superficial and conscious will, into the larger ocean of the Divine Infinity. We cannot understand the mysteries of the working of the Holy Spirit. We can but acknowledge and adore."

Dr. Spens was the last speaker of the afternoon session. His paper on Authority in the Kingdom was published in last week's LIVING CHURCH.

#### BISHOP MANNING THRILLS CONGRESS

The largest audience of the entire Congress (with the exception of the congregation at the City Auditorium for the Congress Mass on Tuesday) assembled at the Bellevue-Stratford on the evening of October 26th, for the final session of the Congress. The Bishop of New York, the Rt. Rev. William T. Manning, D.D., was the speaker. At no time during the Congress did the enthusiasm mount so high. The audience stood and applauded for several minutes, in tribute to and agreement with Bishop Manning. The address was frequently interrupted by applause.

Bishop Manning stressed the three great principles of the Catholic faith, the common creed, the common sacraments, and the apostolic ministry. He pointed out the threefold duty of all faithful Church people to be true to their spiritual heritage, to keep more clearly in mind the vision of the Church as shown in the New Testament, and to work for the realization of the ethical and social teachings of the Gospel. We must not, he said, bring politics into religion but we must bring religion into politics.

The world is ready to be evangelized, he said, as was the world of the Roman Empire in the days of the Apostles. A Church which is living is evangelizing, he declared. We must practise and we must preach personal conversion. Our interest in ecclesiastical details must not so engage us that we leave to the secular world the

rebuilding of society. We need a world religion; we have it in the Catholic faith. The Protestant Episcopal Church holds that faith. The word "Protestant" in the title means that this Church protests against departure from the Catholic faith as taught everywhere by the undivided Church of the early centuries.

Bishop Ivins, chairman of the Congress, gave the farewell message to the Congress. He would leave one text with the Congress members, he said, a text expressing the need of carrying on the vision seen here, a text suggesting the tremendous courage required for the undertaking. This text was the rallying call given by God to the Children of Israel as they stood at the Red Sea: "Speak to the Children of Israel that they go forward."

### Select Players for 1934 Passion Play At Oberammergau

LONDON—The principal actors and actresses for the 1934 Passion Play at Oberammergau have been selected by the parish council.

In most cases the principal performers in the last Passion Play in 1930 were allotted their respective former parts. Herr Alois Lang, the 42-year-old wood carver, was again chosen to play the part of Christ, and Herr Anton Lang, the veteran of the Oberammergau players and the Christ of 1900, 1910, 1922, will play the Prologue for the second time. Herren Peter Rendl (Peter), Hugo Rutz (Caiaphas), Melchior Breitsamter (Pilate), and Fräulein Anni Rutz (Mary) will retain their respective parts of 1930. Fräulein Klara Mayr, who is 25 years old and sang in the choir at the last performance, has been selected for the part of Mary Magdalene, and Herr Hanz Zwink, a young painter, for that of Judas. St. John will be portrayed by Willi Bierling, a fair-haired wood carver.

The 1934 Passion Play will be held under the official patronage and supervision of the Nazis, and signs of the new dispensation are already perceptible in the mountain village. The chief players having allowed their hair and beards to grow during the past few months, there was an unusual spectacle when they paraded, in full Nazi uniform, before Herr Esser, Bavarian Minister.

It is said that a revision of the play was seriously considered by the Nazis; but it has now been decided that Aryan actors playing Jewish parts will be permitted to look like Jews.

### Observes 100th Anniversary

GEOGETOWN, PA.—The centennial of St. Luke's parish was observed with an historical sermon October 15th, by the priest in charge, the Rev. Mortimer S. Ashton, rector of Christ Church, New Brighton. A special service was held on St. Luke's Day with a number of the clergy of the diocese present. The sermon was delivered by Bishop Mann.

## 10,000 Attend Congress Mass

### Bishop Perry Preaches at Solemn Eucharist in the New Philadelphia Auditorium

**P**HILADELPHIA—A throng of worshippers, variously estimated at from 8,000 to 10,000, attended the solemn pontifical Eucharist celebrated at the Municipal Auditorium October 24th as the central feature of the sixth Catholic Congress in session here.

Under the direction of Frank Watson, Philadelphia architect, the stage of the auditorium had been converted into a chancel and sanctuary, and a special altar erected; since no church in this city was large enough to accommodate the thousands who wished to attend.

The Mass was celebrated in the presence of the Bishop of Pennsylvania, the Rt. Rev. Francis M. Taitt, S.T.D., and the Bishop of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D., pontificated. The preacher was the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church.

The procession, numbering well over 1,000 persons, entered the auditorium in three sections. First there came the combined choirs of 300 voices from the churches of St. Mark, St. Clement, St. James, St. Luke of Germantown, St. Martin-in-the-Field of Chestnut Hill, St. Timothy of Roxborough, and St. Alban of Olney. Following the choir came the various organizations of guilds and school children and acolytes clad in scarlet cassocks and white cottas.

The next to enter was the academic group composed of the president of the University of Pennsylvania, the president of Princeton University, and others, honoring Dr. Will Spens, retiring Vice-Chancellor of Cambridge University. They were clad in the brilliant robes of their various offices.

These were followed by a group of secular clergy containing many distinguished scholars and members of the Religious orders belonging to the Church—the Holy Cross Fathers, the Franciscans, and the Cowley Fathers.

The procession of dignitaries followed, entering the sanctuary where they took their respective places. This section was composed of Bishops Rowe of Alaska, Wing of South Florida, Brown of Harrisburg, Jenkins of Nevada, Booth of Vermont, Stewart of Chicago, and Johnson of Colorado, all vested in their episcopal robes. At the end of this group came the Diocesan of Pennsylvania, Bishop Taitt, and the Presiding Bishop.

While the bishops were entering the sanctuary, the officers of the Eucharist, the Rev. George W. Atkinson, D.D., rector of St. James' Church, Washington, celebrant; the Rev. Edmund Sills, rector of St. Peter's Church, Westchester, N. Y., deacon; the Rev. William Osborn Baker, rector of Christ Church, New Haven,

### Accepts Election As Bishop of Diocese

WINSTON-SALEM, N. C.—The Rev. R. E. Gribbin, rector of St. Paul's Church, this city, has notified the chairman of the standing committee of the diocese, the Rev. G. F. Rogers of Asheville, of his acceptance of his recent election as Bishop of Western North Carolina.

The election must be approved by the several dioceses and by the House of Bishops before the election becomes final.

### Spencer Miller, Jr., Calls For New Social Life in Address at Philadelphia

PHILADELPHIA—Spencer Miller, Jr., speaking before a luncheon given by the social service commission of the province of Washington, October 25th, said that the goal of the reconstruction program is not a return to the good old days of 1929, but a new social life. We are living through a revolution, he said, and the Church, which is a revolutionary force, is the ordained leader of the new era. Social justice is the goal, and the building of an order in which the worth of every man, woman, and child is recognized and revered and all are served and serve.

Dr. Will Spens was guest of honor at the luncheon, and said a few words. Dr. Spens said that we must remember that government is the work of the Holy Spirit. He named great men in England who had thus believed and acted according to their belief: Shaftesbury and Gladstone, Lowther and Dolling, Staunton and Russell. Love of man, he affirmed, must be built on the love of God, and issue in the service of man nurtured by the worship of God.

Bishop Johnson of Colorado also said a few words. "We must serve mankind by serving individual men, women, and children," he said. "We can do this only as individuals."

sub-deacon, accompanied by the master of ceremonies, the Rev. Vivan A. Peterson, of Cleveland, and his assistants, together with torch bearers and acolytes, took their places before the altar to commence the Eucharist. Bishop Ivins was seated on a throne and pontificated. He was escorted to the throne by eight prominent Philadelphia laymen.

The music sung by the combined choirs under the direction of Canon Charles Winfred Douglas, was the *Missa Marialis*. It was beautifully sung and added much to the richness of the service. Dr. H. William Hawke, of St. Mark's Church, was organist.

### Pelham Church Keeps 90th Birthday

PELHAM MANOR, N. Y.—Christ Church, the Rev. J. McVikar Haight, rector, celebrated its 90th anniversary on October 15th, with a service of thanksgiving. In the congregation were descendants of the Rev. Robert Bolton, founder of the church.

## Many Exhibits Attract Catholic Congress Visitors

Vestments, Church Furnishings, Keble Relics, Manuscripts, and Books Shown

PHILADELPHIA—A series of exhibits of Church furnishings and accoutrements created widespread interest at the Catholic Congress. One of the most brilliant displays was shown by St. Mark's Church, Philadelphia, and consisted of a collection of chasubles and copes, jewelled chalices, cruets and other altar vessels. The excellent workmanship of the vestments was equalled only by the artistry of the silver and gold articles.

A set of blue brocade velvet vestments embroidered with gold received particular attention, for they came from Rheims Cathedral and were worn at the coronation of Louis XV of France in 1722.

The Rev. George L. Richardson, D.D., arranged an exhibition of Americana consisting of vestments and altar linens which were borrowed from St. Mary's Church, Hamilton Village, Philadelphia, and All Saints' Church, Peterborough. A superfrontal of the most delicate lace was very much admired.

Another exhibition of precious vestments was shown at the Pennsylvania Museum of Art.

The Sterling Memorial Library of Yale University had a large exhibit of priceless manuscripts, early editions of the Book of Common Prayer, letters written by Pusey, works by heroes of the Catholic Revival, and tracts circulated a century ago. One booklet of especial importance was the Journal of the first General Convention of the Church held in Philadelphia in September and October, 1789. This convention prepared and adopted the first Book of Common Prayer for general use in this country.

Perhaps one of the most interesting of all was the exhibit sent by Keble College, Oxford, containing Keble effects. In this collection were Keble's playing cards, lunch basket, manuscript copy of *The Christian Year*, letters to John Henry Newman, and a lock of Keble's hair. There was also the trowel with which Archbishop Longley laid the foundation stone of Keble College.

This college, founded in 1870 and the most recent of the Oxford Colleges, is especially for men of moderate means. In the present situation it finds itself unable to continue without outside assistance. As no provision for an endowment fund was made by the original founders, a determined effort is being made on the occasion of this centenary to remedy this and it is hoped that an endowment of £100,000 may be raised through the help of people in England and America who wish to see this college fulfil its two fundamental purposes: to bring a university career within the reach of those of narrow means, and to provide an education in which the teaching and practice of the Church of England should find a definite place.

An unusual number of Church supply houses were represented by attractive and

artistic exhibitions. Stained glass, lace, carved wood, altar hangings, and other objects of art as well as Christmas cards with predominantly Christian motives, and religious books were there for all to see and to buy.

### Quiet Day, November 11th

THE QUIET DAY for Prayer, November 11th, is the center of the Woman's Auxiliary's immediate interest. On that day, all the women of the Church, at home and abroad, are united in prayer.

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**CHARLES SCRIBNER'S SONS, NEW YORK**

## Fellowship Campaign Launched in England

Bishop of London Commissions 500 Buchmanites at Impressive Service in St. Paul's Cathedral

**L**ONDON—On October 7th the Bishop of London commissioned in St. Paul's Cathedral about 500 members of the Group Movement founded by Dr. Frank Buchman.

Choir, clergy, and those to be commissioned assembled at the west door of the Cathedral and walked in procession up the central aisle to the singing of the hymn, "Glorious things of thee are spoken." Space had been set apart beneath the dome for the men and women who are to start the group campaign in London. When they had filed into their places, they remained standing while the Bishop of London, coming to the chancel steps, received them "with welcome and with prayer."

"We of the fellowship of this diocese of this cathedral church give you greeting," he pronounced. "Even as this church was built that the gospel of the new life in Christ might be preached therein, so may that same gospel of the living Christ be proclaimed wheresoever this fellowship shall come throughout all the world. Even as this church was built that men may see and know that there is a God, so may this fellowship stand for a witness to men in their need and loneliness, that they may see and find the God of their salvation."

The address was given by the Bishop of Calcutta. He said that the members of the groups claimed no unique position as messengers of the gospel of God. They rejoiced in that great band of men and women devoted to His service, serving Him day in and day out, sharing the sorrows, troubles, pains, and difficulties of the countless hosts in the great city of London.

After silent prayer the congregation was asked to dedicate themselves to the service of God. Then, during the singing of the hymn, "Praise, my soul, the King of Heaven," the ceremony of commission began. The Bishop of London again came to the chancel step. The hymn finished, the congregation seated themselves, leaving those to be commissioned standing in their places.

Dr. Buchman addressed the Bishop as follows: "Reverend Father in God—bid a blessing upon those who go forth in the name of Christ, that they may rejoice in the power of the Holy Spirit."

The Bishop replied: "Go forth, my brothers, in the faith of Him who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, in whom let your glorifying abound unto all generations. For this cause let us bow our knees unto the Father."

Prayers and the Blessing followed, and, while the congregation remained kneeling, the choir sang the anthem, "God be in my head and in my understanding."

The service concluded with the hymn "Now thank we all our God."

## Bishops Invited To World's Fair

Invitation Issued by R. C. Dawes, Exposition President, Through Church Club

**C**HICAGO—An invitation to bishops of the Church to be guests of Rufus C. Dawes, president of the World's Fair, and Col. Robert Isham Randolph, director of operations, at the exposition on November 6th was issued October 21st through the Church Club. The club has planned a day of entertainment for the Bishops who may be on their way to Davenport for the House of Bishops' meeting.

Present indications are that about fifty bishops will visit Chicago during the day and will be guests of the diocese at dinner in the evening at the Hotel Sherman. Final plans for the program were laid out at a meeting of the committee yesterday.

Mr. Dawes and the Fair officials invited the bishops to luncheon at the Trustees Lounge at noon and to be the guests of the Fair on a tour of the grounds during the afternoon. This will include a visit to the Church's exhibit in the Hall of Religion.

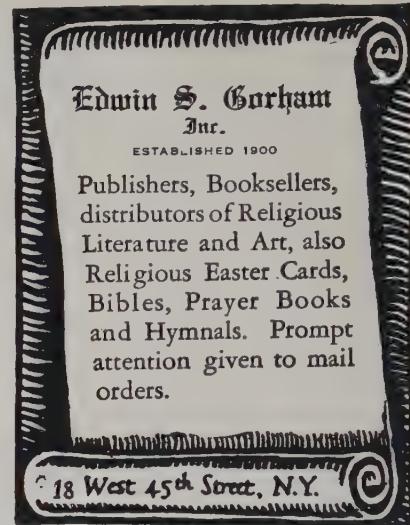
Bishop Stewart and the Church Club have sent out invitations to all the bishops regarding the program.

### Board Gives Bishop Funds

**L**OUISVILLE, Ky.—The diocesan board of religious education decided at its October meeting that, instead of devoting the Advent Offerings of the Church schools to some diocesan project, the entire amount should be given to the Bishop for use at his discretion for cases of distress among the clergy and others.

### Bishop Freeman Given 33d Degree

**W**ASHINGTON—Bishop Freeman was made a 33d degree Mason during the session of the annual conclave held recently in Washington. The Bishop was also made commander of the Court of Honor.



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## Christianity More Radical Than Soviets

**So Says Rev. Julian D. Hamlin at New England Synod—Dr. Aldrich Advocates “Open Communion”**

**P**ROVIDENCE, R. I.—The shocks the synod of the province of New England received here at its recent meeting, one delivered by the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, the other by the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York, have not yet worn off. They are still the subject of considerable discussion.

In dealing with his subject, Christian Leadership in the Church, Fr. Hamlin contended that since the death of Bishop Brent there has been scarcely a prophetic voice in the American Church. Quoting E. Stanley Jones, he said, "If we began to preach Christianity and to put its principles into practice, we would find a social order that would make Bolshevism look conservative."

In comment upon a recent communication from Washington sent out to ministers, Fr. Hamlin asserted:

"I am suspicious of any government that wants to tell its ministers what to say from the pulpit. During the war I told too many lies at the behest of George Creel. Every page of the Gospels and of the Book of Common Prayer has social power. Let these be the basis of our preaching. I believe that the Church should say—'I have surrendered too often to the powers of evil.' The times call for penitence in the Church for our share of the social tragedy."

Dr. Aldrich before the Woman's Auxiliary advocated opening the Episcopal Church so wide that anybody who desired it, no matter if unbaptized, could come to Holy Communion.

### Visitor to Washington Tells Of Experiences in Africa

**WASHINGTON**—Canon Anson P. Stokes, recently returned from a world tour as a Carnegie visiting lecturer, spoke interestingly of his African experiences and observations at a meeting of Washington clerics recently at Epiphany parish house. He referred to the "marvelous work" of Christian missions in Africa and gave a glowing account of developments along social, educational, governmental, and religious lines. In Africa Dr. Stokes traveled 12,000 miles, by rail, automobile, steamship, and airplane.

### Bishop Johnson Is Missioner At Bala-Cynwyd, Pa., Church

**BALA-CYNWYD, PA.**—St. John's parish here, where the Lenten Offering plan originated, and which this year is celebrating the 70th anniversary of its founding, had a preaching mission October 22d to 29th by Bishop Johnson of Colorado.

### Six East Carolina Churches Suffer Damage by Storm

**WILMINGTON, N. C.**—The recent storm did considerable damage to the property of St. Paul's, Edenton; St. Clement's, Beaufort; St. Paul's, Beaufort; St. Andrew's, Morehead City; St. Cyprian's, New Bern; and St. John's, Bonnerton. A report from St. Paul's Church, Edenton, says:

"The roof of the church was slightly hurt, two windows were smashed in; the little study in the rectory yard was broken in; so many shingles were blown off the rectory as to make reroofing it necessary; some tombstones were knocked down and a few broken; there are others which have been broken for some time. Nearly all of the great trees in the churchyard were blown down."

### Dr. Hopkins to Dedicate Windows to Wife's Memory

**Memorials to be Installed November 5th in Chapel of Redeemer Church, Chicago**

**C**HICAGO—Two stained glass widows are being installed in the chapel of the Church of the Redeemer, this city, by the Rev. Dr. John Henry Hopkins as memorials to his wife, the late Marie Moulton Graves Hopkins. The windows will be completed and dedicated by Dr. Hopkins on November 5th. The Rev. E. S. White, rector of the Redeemer, will assist in the dedication.

Dr. Hopkins was rector of the Redeemer for nearly 20 years and Mrs. Hopkins took a leading part in the women's work of the parish. Dr. Hopkins expects to remain in the city through the winter to assist in the services in his old parish.

## HYMNALS AND PRAYER BOOKS For THANKSGIVING and CHRISTMAS

The approach of Thanksgiving and Christmas suggests that each parish should have a full complement of Hymnals and Prayer Books. The gift of a supply of books by some generous parishioner or by groups within the parish would form a suitable and lasting memorial of increasing spiritual value.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

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## ***Idaho Cathedral is Robbed of Day's Offering***

BOISE, IDAHO—On a recent Sunday night, thieves entered St. Michael's Cathedral, Boise, and forced open the safe, taking the offerings of that day. It was the work of professionals, and the police have no clues whereby to follow them. The Communion silver of considerable value was not taken.

## ***Urge Diocesan-wide Corporate Communion For November 5th***

UTICA, N. Y.—The first Sunday in November, being the Sunday in the octave of All Saints', is marked for observance in the diocese of Central New York as a day for corporate parochial Communions in every church and mission in the diocese. There are five convocation districts and in all of them elaborate plans have been made, under Bishop Fiske's direction, to bring out the full strength of communicant membership everywhere upon the same day.

In the second convocation district, in the Bishop's home town of Utica, there was also a corporate Communion on the first Sunday in October, with the estimated number of persons receiving Communion about 3,800. This has been made preparatory to the observance of the diocesan day in this district, which will also unite with the other districts in a fellowship service to be preceded by friendly visiting of Church families.

Bishop Fiske has asked that the special intention at all services be for the work of the Church in the diocese and throughout the world, for a renewal of the sense of obligation in public worship, and for a realization of the need of divine strength to guide the Church in these trying days and to help men bear the strain and stress and work in brotherly cooperation not only as Christian brethren but as friends, neighbors, and citizens.

The first general Communion held in the second district reported some remarkable results of the effort, especially in the smaller parishes, in some of which there was a percentage of 90 and 95 of all communicants in attendance. One parish reported at the two services that the number of persons receiving Communion was 110 per cent of the enrolled membership; but it ought to be explained that this was accounted for by the fact that several families of the congregation had week-end visitors staying with them.

## **Leaves \$1,000 Bequest For Easter Music**

GOSHEN, IND.—Miss Alice Goldthwaite of Marion, who died recently, left a bequest of \$1,000 to Gethsemane Church, Marion, the interest to be used for Easter music. Miss Goldthwaite had long been a prominent member of the Church, interested particularly in the work of the Woman's Auxiliary.

## **New York Parish Revives Medieval Ritual Mime**

Joyful Mysteries and Stations Depicted by Young People of St. Luke's Camp

NEW YORK—The boys and girls of St. Luke's Camp provided a most unusual program in honor of the patronal festival of St. Luke's Chapel of Trinity parish on the evening of October 22d, the day throughout which the feast was kept. This program consisted of mimes depicting the Five Joyful Mysteries and the Stations of the Cross. The mimes took the place of the customary Evensong.

The mimes, which were under the direction of Mrs. C. Van Gelder, are a new form of worship in this country. They are a revival of the early medieval ritual mime, given in the chancel of the church before the development of the religious drama in its well known form. Not a word is spoken by the persons in the mimes. The event being shown is explained only by the reading of appropriate passages from the Scriptures or, as in the case of the Stations, of the *Stabat Mater*. At St. Luke's, the reading was done by the Rev. Herbert Hastings for the Joyful Mysteries, and by the Rev. Harold Wilson for the Stations.

The Joyful Mysteries were portrayed by the girls. The gestures were few and slow, as traditional in such mimes; the effect was that of a service. The costumes, which were of muslin, were of clear colors, designed on archaic lines. Each scene looked like a stained glass window.

The Stations were portrayed by the boys, assisted by a few of the girls representing the holy women. Here again the impression made was that of a service. The scenes suggested a series of ancient pictures of the Passion.

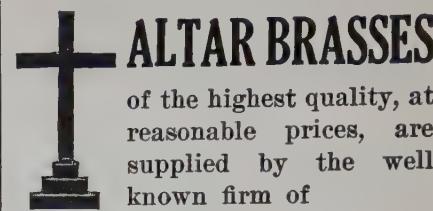
The congregation, which crowded the chapel, was deeply impressed. The boys and girls had prepared the mimes at St. Luke's Camp during the summer. Mrs. Van Gelder, who has assisted Mr. Pepperell of England in reviving the mimes in the Church, devoted many hours to helping them.

St. Luke's Camp is at West Cornwall, Conn. It is on the grounds of the country home of the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel. From their first possession of it, Fr. Schlueter and his mother and sister have used this home for St. Luke's and its work.

### **November Organ Recitals**

NEW YORK—The first of a series of Wednesday night organ recitals was given November 1st in the Church of St. Mary the Virgin, this city, by Ernest White. Selections have been made from John Sebastian Bach's *Little Organ Book*, together with French organ music, ancient and modern.

No tickets are required for these recitals, but a collection is taken for the purpose of completing the new organ, built by the Aeolian-Skinner Co. of Boston.



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## New England Synod Discusses Missions

**Resolution Proposing National Council Return 3 Per Cent of Funds Raised by Province Tabled**

PROVIDENCE, R. I.—At the meeting of the synod of New England, which has just closed a two-day session here, the Rt. Rev. Frederick G. Budlong, Bishop Coadjutor of Connecticut, introduced a revolutionary resolution, proposing that three per cent of the funds raised by the New England province for missionary work be remitted by the National Council for executive expenses and missionary work within the provincial borders.

In the debate which followed Bishop Sherrill of Massachusetts said that he favored the plan in principle, but he knew it would be unwise at this time. As yet the province has paid only fifty per cent of the amount pledged to the National Council for foreign missions for 1933. A diversion of three per cent of the total, therefore, is inadvisable.

Bishop Davies of Western Massachusetts supported the resolution. Lewis D. Learned, executive secretary of Rhode Island, argued that it was not within the power of the province to vote the disbursement of funds of a diocese and he favored postponement of consideration. The measure was tabled, but may come up again in 1935.

The Most Rev. James DeWolf Perry, D.D., estimated that the missionary appropriations of the Church for 1933 will show a falling off of a million and a half dollars from the annual budget of four and a quarter millions set by the Denver triennial convention. To maintain mission work on the same basis as this year \$400,000 more will be needed in 1934. There has been a natural increase in personnel and in the families in the fields, and every available dollar of the reserve funds has been used up in meeting the deficit of 1931-2.

"From 1925 to the present moment the National Council," said the Presiding Bishop, "has closed its books every year without a deficit. That is perhaps impossible this year, owing to the financial cataclysm that descended upon the country."

The group at the banquet held on Tuesday night listened to Bishop Brewster of Maine, president of the synod, talk on missionary opportunities in northern New England; Bishop Cross of Spokane on work in the Northwest, and the Presiding Bishop on the Church in Japan and China.

### Japanese Missionary Returns

KYOTO, JAPAN—Miss Margaret W. Hester has returned from a year of study in Columbia University, and has resumed her work as kindergarten supervisor for the province of Nara. Miss Mona C. Cannell's return has been indefinitely postponed because of illness.

## The Average Distribution of the Church Dollar

In the most recent year for which full reports are available the total of contributions for all purposes in the Episcopal Church was approximately \$40,000,000.00.

On the basis of averages each dollar was disbursed as indicated in the chart given below.



In the aggregate, of the dollar which any of us pledged in the Annual Every Member Canvass and paid—

Only 13 1/2 cents were expended outside the parish in which we lived.

Only 6 cents were expended outside the diocese in which we lived.

Only 2 1/2 cents were expended in Foreign Missions.

## THE EVERY MEMBER CANVASS, 1933

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## English Bishop Airs Views On Ordination of Women

LONDON—The Bishop of Durham, Dr. Hensley Henson, speaking here recently on the matter of ordination of women, said that within recent years women had been admitted to most occupations, and it was asked with much insistence why they should not be ordained to the ministry of the Church precisely as men were ordained.

Perhaps sufficient reason for refusing to admit women might be found by remembering that the Christian ministry was instituted as a masculine office; also that the normal work of the Christian ministry could not easily be reconciled with the faithful fulfilment of the duties of wife and mother. It was as wife and mother that woman found her best expression, and only so could her true influence be exercised in society. A female ministry could hardly help being a ministry of unmarried women, and that could not be wholesome.

## Vermont Plans to Meet Its Obligations in 1934

BURLINGTON, Vt.—If the will to succeed spells success, there can be no question that Vermont as a diocese will do more in 1934 than it has done for many years past. The Bishop planned an intensive scheme of prayer and evangelism which embraced the diocese and each parish and mission within its borders as a corporate whole. Each district within the diocese has been prayed for by the whole diocese on consecutive days of the week for several weeks past. Large district massmeetings were held in various centers in the third week of October throughout the diocese.

The Rev. Dr. John Henry Hopkins, well known as an inspirational speaker in the middle west during the past 25 years, answered immediately the call of the diocese of his birth and present residence. He was followed by the Rev. Charles Collett of New York and Randall Norton, headmaster of the Middle School, Shanghai University, both of whom proved to be most convincing and earnest. The response in all four districts was most remarkable and there is every indication of a real spiritual recovery together with a realization of the full obligations of Church membership to the whole body of the Church.

Meetings were held in Burlington, Woodstock, Barre, and Rutland. In addition to the speakers mentioned above the Bishop and members of the diocesan council, particularly the Rev. James Elmer, took an active part in the campaign.

### Spokane Plans Mission

SPOKANE, WASH.—A district-wide mission entitled Christianity Now is to be held in the district of Spokane next February and March. The local clergy will make up the missionaries.

## Rhode Island's Interest In Missions Renewed

### Is Result of Crusades Conducted in Diocese By Bishops Perry and Cross

PROVIDENCE, R. I.—The two weeks' visit of Bishop Cross of the missionary district of Spokane has resulted in a renewed interest here in domestic missions. The work in his district is now widely known throughout the diocese. In that vast region through which the Columbia River flows the government is about to build a great dam, sister to Muscle Shoals, in Tennessee, and the Bishop has asked for another missionary to work in the field in connection with the project.

Ever since Bishop Perry has returned from the Orient he has been speaking to clergy and laity on missions in the Orient. The fervor of his conviction that the day of Christianity and the native church has dawned in the East, which he is preaching up and down the diocese, is being communicated to many of the parishes. As a consequence of his crusade and Bishop Cross', Rhode Island may be said to be approaching the every member canvass very much missionary minded.

## 648 Attend Long Island Laymen's Conference

GARDEN CITY, L. I.—A mammoth gathering of laymen assembled at the Garden City Hotel the evening of October 24th, for the purpose of enlisting the support of every layman of the Church and of Long Island.

This was the second of the regional meetings, the first being held in Brooklyn, and the last one to be held in Suffolk County.

Six hundred and forty-eight men attended. The presiding officer was William F. Leggo, chairman of the field department of the diocesan council. The meeting was addressed by William A. Johns, a prominent layman of All Saints' Church, Bayside, speaking on the topic, Laymen in Action. The Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, spoke on Mobilizing the Diocese to Win.

The meeting was also attended by the Rt. Rev. Frank W. Creighton, D.D., and the Rt. Rev. J. I. Blair Larned, Suffragan Bishops of the diocese and the Very Rev. Arthur Kinsolving, dean of the Cathedral. Bishop Stires, unable to attend the meeting, sent his greetings.

This meeting was indicative of the tremendous interest and man power in the diocese of Long Island.

### Bishop Rowe is Chicago Visitor

CHICAGO—Bishop Peter Trimble Rowe was in Chicago the week of October 15th on his way to Philadelphia to attend the Centenary celebration. He expects to return here November 6th. Alaska is not suffering from the depression, Bishop Rowe said, and suggested that the government pay the expenses of unemployed families to a considerable number to enable them to migrate to the northern land.

## Our Church in the Orient

Observations of the Presiding Bishop on his recent epochal visitation in the East, together with recommendations to guide future missionary policies are given in full in

### The Spirit of Missions for November

A few of the other good things in this issue include "When Men Have Faith—Missions Follow," by Bishop Fiske; A Report of the October Meeting of the National Council; "The Church and the Recovery Program," by Spencer Miller, Jr. Likewise each issue of *The Spirit of Missions* is full of articles and pictures of significant events and movements in the Church today. You cannot afford to miss it—Subscribe now.

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980 Memorial Drive, Cambridge, Mass.

## Colorado Relinquishes Missionary Grant

DENVER, COLO.—The diocese of Colorado has notified the National Council that after December 31st it will relinquish the grant that has been made for missionary work in the state. In 1919 Colorado assumed responsibility for work in western Colorado, which for 27 years had been a missionary district. The resulting saving to the national Church has been approximately \$150,000 during the past 14 years.

## Church Divinity School Observes Anniversary

**Forty Years of Service Celebrated With  
Open House; Bishop Porter Honored**

SAN FRANCISCO—The fortieth anniversary of the Church Divinity School, the official theological school of the Province of the Pacific, was celebrated on St. Luke's Day, October 18th. The day began with the Holy Communion, celebrated by Dean Herbert H. Powell, in the Bishop Nichols Oratory of the school, in union with the communions of alumni and friends on the same day in their parish churches. An alumni luncheon in Gibbs Hall was followed by a conference on the Church and the Age. The Rev. Charles W. Lowry, Jr., Ph.D., discussed The Task of the Church in the Present Age, describing the Church as the "God-bearer" to humanity and the conserver and enlarger of human life. The Rev. Schuyler Pratt, B.D., assistant professor of Church history, presented a paper on the Requisites for Effective Leadership.

Open house and tea were followed by convocation at All Souls' Church, when five entering students were matriculated by Bishop Parsons, president of the trustees, and the anniversary address was delivered by the Rt. Rev. Noel Porter, Ph.D., of the class of 1911, Bishop Coadjutor of Sacramento. Bishop Porter urged the school and the Church to go forward with courage and sacrificial devotion to make the future worthy of the past. The honorary degree of Doctor of Divinity was conferred upon the speaker by the school.

In many ways the most significant event of the day was the anniversary banquet, held in the evening at the Berkeley Women's City Club. More than 80 people listened for two hours to tales of the old days of the school, to greetings from friends and from the associated institutions, and to prophecies of the greater days to come. Bishop Parsons presided. The Rev. D. Charles Gardner, D.D., chaplain of Stanford University and the oldest graduate of the school, Dean Powell, and the Rt. Rev. Louis C. Sanford, D.D., president of the province, were among the speakers.

Enrolment is 14 students in training for the priesthood, and 15 from four associated institutions. The Rev. J. Henry Thomas, F.R.H.S., has been appointed instructor of homiletics.

## To Dedicate Brent Memorial Tablet On November 5th

BUFFALO, N. Y.—A memorial tablet, given by the family of the Rt. Rev. Charles Henry Brent, D.D., late Bishop of Western New York, will be dedicated in his memory at a special service to be held in St. Paul's Cathedral, this city, the 5th of November. The sermon will be preached by the Rev. Remsen B. Ogilby, president of Trinity College, one of the Bishop's literary executors and the author of his biography. The Bishop of the diocese, the Rt. Rev. Cameron J. Davis, D.D., has asked every priest to be present for this service. Five years ago on All Saints' Day Bishop Brent left the diocese on his last journey and this Sunday being in the Octave of All Saints is a most fitting time for this service.

## Church Holds Service in Memory of Dr. Norwood

NEW YORK—On the afternoon of October 22d, a service in memory of the late Rev. Robert Norwood, D.D., was held in the Church of St. Mark's-in-the-Bouwerie, the Rev. William Norman Guthrie, rector. The form of service used was compiled from the prose and poetry of Robert Norwood, and the service was meant especially for those friends of Dr. Norwood who are not members of St. Bartholomew's Church, where a memorial service was held some weeks ago.

Among the clergy who assisted in the service at St. Mark's were the Rev. J. Howard Melish, the Rev. W. Russell Bowie, the Rev. Guy Emery Shipley, the Rev. Lester L. Riley, the Rev. Wilbur L. Caswell, the Rev. Henry Darlington, and the Rev. A. P. S. Hyde.

## Bishop Bennett Launches Community Chest Campaign

PROVIDENCE, R. I.—October 29th at Worcester, Mass., Bishop Bennett, who assists Bishop Perry in the work of the diocese, opened the Community Chest Campaign of that city. During the war Newton D. Baker made use of Bishop Bennett in the middle west, and remembering his services at that time he brought about the engagement at Worcester. Last year Bishop Bennett performed a similar task for New Bedford. Here in Rhode Island the Bishop is speaking more and more before civic and religious bodies of State and national scope.

## Delaware Mission Is Rebuilt As Community Center

LAUREL, DEL.—St. Andrew's Mission, Ellis Grove, Sussex Co., which was burned Maundy Thursday, has been rebuilt as a community center of the Church and the Church school is operated on Monday afternoon. Two Sunday services will be the worship services. The Bishop is expected soon to dedicate the building.

## Bishop of Lexington

Preaches in Toronto

TORONTO—The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, was the preacher at St. Paul's Church, Toronto, at both services October 22d. He is a son of the rectory—his father, the late Rev. John Abbott, D.D., having been rector of old St. Luke's, Halifax, the former pro-cathedral church of the diocese of Nova Scotia. For some few years Bishop Abbott was dean of Niagara and rector of Christ Church Cathedral, Hamilton.

*Which shall it be?*

**Thanks-getting  
dinner at home,  
or Thanks-giving  
dinner**

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## Author Says Only 90 United States Ministers Resisted "War Hysteria"

NEW YORK—Only 90 of the 200,000 ministers in the United States resisted the "war hysteria" from 1917 to the close of the World War, according to the Rev. Dr. Ray H. Abrams.

Of this number, he listed seven as members of the Episcopal Church.

The assertion is in his book, *Preachers Present Arms*, published by the Round Table Press.

## Arden, N. C., Church School Opens With Good Enrolment

ARDEN, N. C.—Christ School, Arden, the diocesan high school for boys in Western North Carolina, opened on September 13th with an enrolment of nearly 100, capacity being 110. David P. Harris is headmaster, succeeding his father, the Rev. R. R. Harris, who died last winter after being rector of the school for about 25 years. The Rev. Charles H. Boynton is the new chaplain and gives week-day graded courses in religious instruction. The rest of the faculty continues about as last year.

We quote from the October number of the *Warrior*, the school paper:

"The purpose of Christ School is to educate boys of limited means in a wholesome, religious atmosphere. About 70 per cent of the boys are members of the Episcopal Church. Religious services are held daily, the attendance at the Early Communion being optional. Christ School is an accredited institution, and by means of limited classes attempts to give each boy a firm grounding in the fundamentals of education. The school has turned out champion teams in football, basketball, and baseball."

## Two New Jersey Parishes Celebrate Anniversaries

TOTOWA, N. J.—A service celebrating the 12th anniversary of Christ Mission, Totowa, the Rev. Charles J. Child, vicar, was held recently. This church originated as a mission of Trinity Church, Paterson, of which the Rev. Mr. Child is rector.

St. Agnes' Church, Little Falls, the Rev. Robert B. McKay, rector, observed its 35th anniversary on October 15th. The present rector began his service at St. Agnes' in 1911. Prior to his coming the following clergy had been successively in charge of the parish: the Rev. Appleton Gannis, the Rev. Ernest W. Wood, the Rev. Frederick A. Coleman, and the Rev. Robert J. Thompson.

## Leads Quiet Day

OMAHA, NEB.—The Rev. E. J. Secker, rector of St. John's Church, was chosen to lead the quiet day at the afternoon session held recently by the Omaha Ministerial Union. This well attended retreat was held in Immanuel Hospital Chapel and lunch was served by the deaconesses resident in the Swedish Lutheran Deaconess Institute. Mr. Secker was a student last year at the College of Preachers in Washington and specialized in retreats and quiet days.

## Bethlehem Activities Show Diocese on Way to Recovery

BETHLEHEM, PA.—In Bethlehem the field department is urging the parishes and missions to adopt as their slogan the D. R. A.—Diocesan Recovery Activities. We want to get back to where we were before the depression hit us and made us double up, reduce salaries, and leave some missions without a regular priest.

The Pro-Cathedral of the Nativity under Dean Gray has made very commendable progress. In looking over the statistics for the last year and a half, they find that the Church school has gone from 315 to 551 pupils; there is a net gain of communicants of 165; a net gain of baptized members of 360. They have a unique class of young folks from 15 to 18—the age which sees the young folks leave the Church school—numbering 53. The class is taught by two professors of Lehigh University and the assistant district attorney. Each man teaches for three successive Sundays, then rests for six Sundays. There is continuity of subject but variety of teachers and methods and it holds the youths like a clinched nail.

St. Peter's Church, Hazleton, the Rev. A. E. Koch, rector, has Dr. Glazebrook hold a three days' mission beginning November 5th. He is inviting five of the nearby Episcopal churches to join. He also has the Rev. Father Stephen of the Franciscan order in November. Dean Howard W. Diller of Trinity Church, Pottsville, and Dr. MacMillan of Christ Church, Reading, have arranged for massmeetings with invitations to the neighboring parishes and missions and with Bishop Jenkins as the speaker.

## Bishop Washburn is Speaker At East Orange Seminar

EAST ORANGE, N. J.—The Rt. Rev. Benjamin W. Washburn, Bishop Coadjutor of the diocese of Newark, was one of the speakers at a seminar held here recently, sponsored by Protestants, Catholics, and Jews. Leading members of the clergy and laity attended. E. S. Bamberger was chairman of the committee in charge of the seminar; Mrs. Thomas A. Edison, West Orange, widow of the inventor, and J. A. Matthews, Newark, co-chairmen.

Other speakers on the program besides the Bishop were Rabbi Stephen S. Wise, the Rev. Dr. William H. Foulkes, pastor of Old First Presbyterian Church, Newark; the Rev. Dr. S. M. Cavert, general secretary of the Federal Council of Churches of Christ in America, and the Rev. Dr. Everett R. Clinchy, director of the national conference of Jews and Christians.

## No Exhibit at St. Hilda Guild Studio

NEW YORK—The St. Hilda Guild is showing work at so many exhibitions this autumn that it will not hold its regular annual exhibition of vestments, altar linen, and ecclesiastical art at the Guild's studio. Exhibits were made at the Catholic Congress, Philadelphia; Ecclesiastical Art Exhibition, Boston; M. H. deYoung Memorial Exhibition, San Francisco.

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182 Congress Street, Brooklyn, N. Y.

## + Necrology +

*"May they rest in peace, and may light perpetual shine upon them."*

### CHARLES L. ADAMS, PRIEST

NEW CANAAN, CONN.—The Rev. Charles Lawrence Adams, rector of St. Mark's Church, New Canaan, whose death occurred September 11th, died at his summer home in Snowville, N. H. A 20-hour watch was kept in the church, parishioners praying by the bier. The next morning the Holy Communion was celebrated. The burial service was conducted by Bishop Brewster and Bishop Acheson. The Rev. Lyman Bleeker, whom Mr. Adams presented for ordination, held the committal service in Pittsfield, Mass.

Charles Lawrence Adams was born in Pittsfield, on July 28, 1877, the son of Dr. J. F. Alleyne Adams and Annah E. N. (Bailey) Adams. He was educated at Harvard and at the General Theological Seminary. He served as a missionary under Bishop Griswold in the diocese of Salina. In 1906 he was married to Adola Greely, daughter of Gen. A. W. Greely, of Washington, D. C. He served rectories at St. Philip's, Easthampton, Mass., Christ Church, Hudson, N. Y., and St. Paul's, Willimantic and Windham, Conn. For the past 15 years he had been rector of St. Mark's, New Canaan. Besides his widow he leaves a sister, Miss Lilian B. Adams.

### H. COWLEY-CARROLL, PRIEST

HOUGHTON, MICH.—The Rev. Hubert Cowley-Carroll, rector of Trinity Church, Houghton, was found dead in his car in his garage early the morning of October 25th. It is considered probable that he was taken sick and was overcome by carbon monoxide fumes before he was well enough to make his way out of the garage.

Mrs. Cowley-Carroll, who was on an extended visit in Illinois, had just left Aurora by motor with her sister and brother-in-law to spend some time in Middletown, Ohio, at the time of her husband's death. She finally was reached at Middletown and returned to Houghton Friday morning.

Besides the widow, the late rector is survived by two sons: Cecil, with the United Airways Co., Cheyenne, Wyo., and another son in California.

The body lay in state at the funeral home until the time of the funeral, at which Bishop Ablewhite officiated. The Bishop only the Sunday before had visited Trinity parish and preached at the morning service, as a guest of the rector.

The Rev. Mr. Cowley-Carroll had been rector of Trinity Church, Houghton, since October, 1931, coming here from the rectorship of Christ Church, Fort Worth, Tex. Prior to that time he had been dean of the Cathedral at Fargo, N. D.

Mr. Cowley-Carroll was born in London but received his theological training in the Church Divinity School of the Pacific,

graduating therefrom in 1905. That same year he was ordained to the priesthood. In 1906 he graduated from General Seminary where he received his bachelor's degree in Divinity. His first charges were as vicar of St. Paul's, Visalia, Calif., and of St. John's, Tulare, from 1905 to 1908, when he accepted a call as rector of St. John's Church, Ross, Calif. Here he remained until 1915 when he was called east to be rector of St.

Stephen's Church, Olean, N. Y. In 1918 he went overseas as chaplain and Y. M. C. A. secretary, accepting upon his return to the States in 1919 the position as port chaplain for the New York Mission Society. He held many important diocesan offices between 1920 and 1931, and was the author of several books, among them being *Emmanuel Studies*, *Modern Literature and Drama*, and *Biblical Literature*.

## Church Services

### California

#### Church of the Advent, San Francisco

261 Fell Street, HEMLOCK 0454  
REV. K. A. VIALL, S.S.J.E., Rector  
Sundays, 8, 10, 11 A.M., 8 P.M.  
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

### Illinois

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### Maryland

#### Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)  
CLERGY  
THE REV. ROBERT S. CHALMERS, D.D.  
G. B. WADHAMS, B. McK. GARLICK  
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.  
Week-days: 8 A.M.; 5:30 P.M.

### Massachusetts

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8, Thurs., and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### New Jersey

#### All Saints' Church, Atlantic City

8 Sc. Chelsea Avenue  
REV. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
Tuesdays, Thursdays, Fridays and Holy Days.

### New York

#### Cathedral of St. John the Divine,

Cathedral Heights

#### New York City

Sundays: Holy Communion, 8 and 9 A.M.  
Children's Service, 9:30; Morning Prayer or  
Litany, 10. Holy Communion and Sermon, 11.  
Evening Prayer and Sermon, 4 P.M.  
Week-days: Holy Communion, 7:30 (Saints'  
Days, 10); Morning Prayer, 9:30. Evening  
Prayer, 5 P.M. (choral). Organ Recital on Satur-  
days at 4:30.

#### Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector  
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;  
5:15 P.M.  
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.  
Additional Eucharist, Friday, Holy Days, 9:30.

### New York—Continued

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10, and 11 A.M., 4 P.M.  
Noonday Services Daily (except Saturday),  
12:20.

#### Church of St. Mary the Virgin, New York

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Evensong, with Address and Benediction, 6.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8;  
Saturdays, 3 to 5 and 8 to 9.

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#### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses 8:00 and 10:00 A.M.  
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Evensong. Special Music.  
Church School Service, 9:30 & 11 A.M., 4 P.M.,  
Holy Communion, Thursdays and Saints' Days,  
10:30 A.M.

#### St. James' Church, New York

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN  
THE REV. JAMES V. KNAPP  
Sundays: 8 A.M., 11 A.M., 8 P.M.  
Wednesdays, Thursdays, and Holy Days, 12 M.  
Fridays, 5:15 P.M.

### Pennsylvania

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 and 9 A.M.; High Mass  
and Sermon, 11 A.M.; Evensong and Devotions,  
4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thurs-  
days and Saints' Days, 9:30 A.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung  
Mass and Sermon).  
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

## HUGH BANCROFT

BOSTON—Hugh Bancroft, of Boston and Cohasset, died at his home in Cohasset on October 17th at the age of 54 years. He was a prominent parishioner of St. Stephen's Church, Cohasset, and one of its most generous supporters. He was the son of General William A. and Mary (Shaw) Bancroft, was born in Cambridge, Mass., and was a graduate of Harvard (class of '97) and of the Harvard Law School (1901). He was prominent in college as an oarsman; in the Massachusetts volunteer militia with which he served in the Spanish War, and in legal circles of the commonwealth. During the World War, General Hugh Bancroft was chairman and director of numerous activities including campaigns for the Red Cross and the Liberty Loan drives. In private life, he was the benefactor of numerous welfare organizations. He was the president of the Boston News Bureau Company for many years and also the head of the Wall Street *Journal*. General Bancroft's first wife was Miss Mary A. Cogan who died in 1903 leaving one daughter, Mary, now Mrs. Sherwin C. Badger of New York. In 1907, he married Jane Wallis Waldron Barron who survives him as do their three children: Mrs. William C. Cox, Hugh Bancroft, Jr., and Miss Jane Bancroft. There are also one brother and sister of the deceased: Guy Bancroft, and Mrs. William D. Haviland of France.

Funeral services were conducted in St. Stephen's Church, Cohasset, October 19th, by the Rev. Charles C. Wilson, rector, and the Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York, and a former rector of the Cohasset parish as well as a close friend of the Bancroft family. Burial was in Forest Hills Cemetery. On the day of the funeral, the carillon of bells, the gift of the late General and Mrs. Bancroft to the parish, was played by Kamil LeFevere, whose playing of these bells for the past few years has been the Bancroft's gift to the public.

## MRS. C. A. BRIGGS

NEW YORK—Julie Valentine, widow of the late Rev. Charles Augustus Briggs, died on October 17th at her home, 36 Washington square, in her 87th year. The funeral services were private.

Dr. Briggs was the center of a famous heresy trial 40 years ago, in the Presbyterian Church. Following the trial, he became a member of the Anglican communion.

Four children survive their parents: Alison P. Briggs, Herbert W. Briggs, and the Misses Emilie G. and Olive M. Briggs.

## PHEBE HARRIS HAYES

NEWARK, N. J.—On October 17th occurred the death of Miss Phebe Harris Hayes, oldest member of Grace Church parish, this city. Miss Hayes was in her 95th year and had been intimately associated with the Church all her life. For many years she and her sister Anna, who died three years ago, attended the morning and evening services in Grace Church every day in the week. She was always keenly interested in and gave liberally to

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## ANNOUNCEMENTS

### Died

REYNOLDS—On September 18, 1933, the Rev. B. O. Reynolds, Lake Geneva, Wis., died suddenly of a heart attack in the Court House at Elkhorn, Wis.

### Married

HAINES-SMITH—At St. James' Church, Zanesville, Ohio, October 7th by the Rt. Rev. Henry W. Hobson, D.D., CORNELIA MCCOY SMITH, field secretary of the Department of Religious Education of the diocese of Southern Ohio, to the REV. ELWOOD LINDSAY HAINES, Glendale, Ohio.

### Memorial

JULIAN EDWARD INGLE  
In ever blessed memory of JULIAN EDWARD INGLE, priest (diocese of North Carolina). "These are they which follow the Lamb whithersoever He goeth." All Souls', 1933.

CHARLOTTE BRAINARD MOWE  
CHARLOTTE BRAINARD MOWE, November 8, 1932.

"Lord, all-pitying, Jesu blest,  
Grant her Thine Eternal Rest."

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SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

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## MISCELLANEOUS

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works of mercy and the missions of the Church. She was one of a group of women who some 65 years ago became interested in the care of poor and needy sick persons in this neighborhood—a service out of which grew St. Barnabas' Hospital. She was the last parishioner to remember the dedication of Grace Church in 1845. Her brother, Henry Hayes, was for many years a warden of the parish.

The funeral was from Grace Church, Newark, on October 19th. The burial office was followed by a solemn Requiem. The rector of the parish, the Rev. Charles L. Gomph, officiated.

#### JOHN ESTEN KELLER

LEXINGTON, Ky.—John Esten Keller, a devoted Churchman, a most useful citizen, and a widely known veteran of the War Between the States, died in his native city, Lexington, October 5th, in his 92d year. He was buried from Christ Church Cathedral on the 7th, the community at large attending the service.

Captain Keller was a strong believer in the Catholic position of the Church. His constancy of purpose and belief exerted a strong and beneficent influence upon his large circle of acquaintances, and because of "the faith that was in him" he brought many persons into the communion of the Church.

Entering the service as a private in the Confederate Army his advance to captain was rapid. During the war he was captured three times by the Union forces and escaped twice. He it was who delivered to the Federals on July 26, 1863, at Salineville, Ohio, 40 miles north of Gettysburg, Gen. John H. Morgan's last order: "I have surrendered to Captain Burdick of the Ohio militia and I await his orders."

Captain Keller was president of the Confederate Veterans Association and its chaplain. He was awarded at the Little Rock, Ark., reunion a medal for accomplishing more within a given time for the Confederate cause than any other person, and another by the citizens of Lexington for his work in raising money, several thousand dollars, for Stone Mountain, Manassas Battlefield Park, and similar memorials.

#### EDWARD D. VER PLANCK

BROOKLINE, MASS.—Edward Durbrow Ver Planck, charter member of All Saints' Parish, Brookline, and for many years its senior warden, died at his Brookline home on October 18th. He was born in San Francisco, Calif., 1861, the son of Philip and Ophelia (Durbrow) Ver Planck. He has made his home in Boston or its vicinity since 1886, and for the past forty years had been actively interested in All Saints' Church as well as in the civic interests of that town. Mr. Ver Planck is survived by his wife, formerly Miss Mabel Langley of West Newton; by one son, Philip Ver Planck of Waban; a sister, Miss Catherine Ver Planck of Brookline; and by a brother, Joseph D. Ver Planck of Yonkers, N. Y. Funeral services were conducted in All Saints' Church, the Rev. Allen W. Clark, rector, October 20th.

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